



**UKUVEZWA KWABAFELOKAZI EMIBHALWENI YESIZULU EQOKIWE**

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**UMSEBENZI OWETHULELWA UKUGCWALISA ISIDINGO SEQHUZU  
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**EMNYANGWENI WEZILIMI ZOMDABU**

**ENYUVESI YAKWAZULU-NATALI**

**EMGUNGUNDLOVU**

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## ISIFUNGO

Mina Siduduzo Pretty Nkosi (20953783) ngiyafunga ngiyagomela ukuthi: **Ukuvezwa Kwabafelokazi Emibhalweni YesiZulu Eqokiwe** ngumsebenzi ocwaningwe yimina. Imithombo yolwazi okuthekelwe kuyo izezwe ngokufanele futhi lo msebenzi awukaze uyiswe kwesinye isizinda semfundo ngenhloso yokuthola iziqu.

.....

S.P. Nkosi

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## IQQQA

Kulolu cwaningo kubhekwa indlela okuvezwa ngayo abafelokazi emibhalweni yesiZulu. Izibonelo zalolu cwaningo zicashunwe emibhalweni yesiZulu engamashumi amabili. Le mibhalo ingamanoveli, izindaba ezimfishane nemidlalo emide nenkundlanye. Imibhalo lena iphathelene nendikimba yobufelokazi, kungaba ngokugxila ngqo kubufelokazi noma ngokuvezwa kobufelokazi njengengxenye yezigameko nabalingiswa okutholakala emibhalweni. Miningana imibhalo enendikimba yobufelokazi esishicilelwe esiZulwini, kodwa umcwaningi ukhethe ukusebenzisa leyo abekholwa ngukuthi izoziveza ngokwanele izibonelo zezihlokwana abezokhuluma ngazo.

Kuningi kakhulu okungase kushiwo ngabafelokazi, ikakhulukazi uma kubhekwa indlela ababhali ababaveza ngayo emibhalweni. Bekungelula neze ukuba umcwaningi ageqe amagula, ngakho ukhethe ukugxila emaphuzwini athile nje awabone ebalulekile ekuvezeni isithombe esigqamile ngokuvezwa kwabafelokazi. Umcwaningi ubone kubalulekile ukucwaninga ukuthi isizinda somfelokazi singaba namuphi umthelela ekudaleni izinselelo ngokunjalo nendlela umfelokazi abhekana ngayo nalezo zinselelo. Ngokwesibonelo, isizinda esigcizelela kakhulu amasiko, singenza ukuba umfelokazi agcine amasiko athile anjengokuzila, ukungenwa, namanye. Kuyenzeka nokho ukuba umfelokazi angavumelani nala masiko, ngakho umcwaningi ubone kubalulekile ukuba lihlaziywe leli phuzu, kubonakale ukuthi ababhali baliveza kanjani. Umcwaningi ubone kubalulekile futhi ukubheka izinhlobo zezinselelo ezibhekana nomfelokazi nezimbangela zazo, ngokunjalo namasu asetshenziswa ngumfelokazi ekubhekaneni nezingqinamba. Libalulekile futhi nephuzu lesimomqondo somfelokazi, umndeni nomphakathi mayelana nobufelokazi nezinselelo zabo. Umfelokazi usuke ebhekene nezinselelo zokuqhubeka nempilo emveni kokushonelwa. Lokhu kuyamphoqa ukuba athathe izinqumo ezithile engasalekelelwa ngumyeni wakhe. Umcwaningi ubone kubalulekile ukukuhlaziya lokhu ukuthi kuvela kanjani emibhalweni ekhethiwe.

Zimbili izinjulalwazi ezisetshenziswe kulolu cwaningo. Kusetshenziswe injulalwazi i-*Cycle of Socialization* nenjulalwazi i-*Hermeneutics*. Yizona umcwaningi abone zizomelekelela kangcono ekuhlaziyeni imibhalo. Lezi zinjulalwazi ziphathelene nendlela yenhhlaliswano emphakathini nokuhumusha imibhalo yobuciko. Umcwaningi ubone zingena khaxa kulolu cwaningo, kwazise abafelokazi bayingxenye yenhhlaliswano yomphakathi futhi kulolu cwaningo bavela bengabalingiswa emibhalweni edinga injulalazwi yokuhumusha ukuze uqondakale kahle umyalezo obudluliswa ngababhali.

## UHLOBO LOKUBHALA OLUSETSHENZISIWE

Kulolu cwaningo kusetshenziswe indlelakucaphuna i-*American Psychology Association* (APA) 5<sup>TH</sup> style.

Izibonelo ngaphakathi ocwaningweni zivezwe kanjena:

Umbhali, unyaka, ikhasi okucashunwe kuwo. Ngokwesibonelo:

Ntuli (1988: 12)

(Shabangu, 1987:50)

USibiya (1998) uthi...

UNtuli noMakhambeni (1997) bathi...

Izibonelo ohlwini lwemithombo yolwazi esetshenzisiwe:

### Incwadi

Umbhali, (unyaka). Isihloko, Indawo: Abashicileli

### Ijenali

Umbhali, (unyaka). Isihloko sombhalo. Igama lejenali. Ivolumi (inombolo yejenali)

Ukuvezwa kwemibhalo ocwaningweni:

Imibhalo yobuciko engamanoveli noma imidlalo emide ikhonjiswe ngombhalo olutsheku.

Ngokwesibonelo:

*Umshado*

*Kawumbiwa Ndawonye*

Imibhalo etholakala kumaqoqo ezindaba ezimfishane nemidlalo enkundlanye kusetshenziswe abacaphuni uma kuxoxwa ngayo. Ngokwesibonelo:

“Isivikelo”

“Iqhinga”

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Umnikelo	iii.
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# **ISAPHLUKO SOKUQALA**

## **UKUTHULWA KOCWANINGO**

### **1.1 Isingeniso**

Kulesi sahluko kwethulwa ucwaningo olusihloko esithi “Ukuvezwa Kwabafelokazi Embhalweni YesiZulu Eqokiwe.” Kulolu cwaningo kubhekwa indlela ababhali bemibhalo yesiZulu abaveza ngayo abafelokazi emibhalweni yesiZulu ekhethiwe. Kulolu cwaningo kuzobhekwa imibhalo engamanoveli, izindaba ezimfishane nemidlalo. Kulolu cwaningo kuzobhekwa izizinda zabafelokazi ezahlukenene nokuthi abafelokazi abatholakala emibhalweni bahlukene kanjani ngokwezizinda zabo. Okunye okuzobhekwa yizingqinamba abafelokazi abahlangabezana nazo emveni kokushonelwa ngabayeni babo. Kulolu cwaningo kuzobuyela kubhekwe izinqumo abafelokazi imvamisa abazithathayo, kubhekwe nemiphumela yezinqumo zabafelokazi okuvezwa ngababhali emibhalweni eyahlukene.

Kulesi sahluko kuzovezwa ukuthi ziyini izinhloso zokwenza ucwaningo ngokunjalo nemibuzo engumongo wocwaningo. Kuzovezwa isidingo socwaningo, kubuyela kuvezwe izinjulalwazi zocwaningo nezindlela zokwenza ucwaningo, umklamo wocwaningo nokuhlelwa kwezahloko zocwaningo.

### **1.2 Izinhloso zocwaningo**

Izinhloso zocwaningo yilezi:

- Ukubheka ukuvezwa kwabafelokazi emibhalweni yobuciko besiZulu.
- Ukubheka izinselelo abafelokazi abahlangabezana nazo emveni kokushona kwabayeni babo emibhalweni yobuciko besiZulu.
- Ukubheka isimomqondo sabafelokazi emibhalweni yobuciko besiZulu.

### **1.3 Imibuzo yocwaningo**

Miningi imibuzo engabuzwa uma kwenziwa ucwaningo. Imibuzo yalolu cwaningo yilena elandelayo:

- Ngabe abafelokazi bavezwe kanjani emibhalweni yobuciko besiZulu?
- Yiziphi izinselelo abafelokazi abahlangabezana nazo emveni kokushona kwabayeni babo emibhalweni yobuciko besiZulu?
- Siyini isimomqondo ngobufelokazi emibhalweni yobuciko besiZulu?

#### **1.4 Inkuthazo yocwaningo**

Sikhulu isidingo sokwenziwa kwalolu cwaningo lokubheka ukuvezwa kwabafelokazi emibhalweni yobuciko yesiZulu. Uma kubuyekwezwa imibhalo ekhona ngocwaningo lwemibhalo yobuciko besiZulu kuvela ukuthi luningi ucwaningo oselwenziwe ngabacwaningi mayelana nemibhalo yobuciko besiZulu. Abacwaningi bemibhalo bazithintile izinto eziningi eziqondene nemibhalo yobuciko besiZulu. Singabala ukubhekwa kwesakhiwo nohlaka lwemibhalo eyahlukahlukeni, izinhlobo zabalingiswa abatholakala emibhalweni, izindikimba ezitholakala emibhalweni, nokunye. Kodwa okugqamayo ngukuthi luyindlala kakhulu ucwaningo oluphathelene nokuvezwa kwabafelokazi emibhalweni yobuciko besiZulu. Inhloso yemibhalo ngokufundisa abantu ngempilo nangezinto ezenzekayo emhlabeni okuphilwa kuwona. Kuhle ukuthi kucutshungulwe kabanzi okuqukethwe yimibhalo yobuciko ukuze izinhloso zemibhalo zifezeke.

Ngale kokuntuleka kocwaningo lokuvezwa kwabafelokazi emibhalweni yesiZulu, ucwaningo oluphathelene nabafelokazi jikelele alwandile ngokungako nasemibhalweni yezinye izilimi. Abanye babacwaningi baveza ukuthi isizathu sokungandi kocwaningo oluphathelene nabafelokazi ngukuthi abantu ngokuvamile bayakugwema ukukhuluma ngezinto eziphathelene nokufa nokufelwa, lokho okwenza ukuthi ababhali ngokunjalo nabacwaningi bangagxili kule ndikimba.

Umcwaningi ukholwa ngukuthi lolu cwaningo luzosiza kakhulu ekudluliseni ulwazi mayelana nempilo yabafelokazi ngokusebenzisa imibhalo yobuciko besiZulu ekhethiwe. Lolu cwaningo luzokwazi ukuthi lufundise ngezinhlobo zezinselelo abafelokazi abahlangabezana nazo emveni kokushonelwa ngabayeni babo. Lolu cwaningo luzosiza ekuqondeni kabanzi ezinye zezinqumo abafelokazi abazithathayo njengoba kuvezwa yimibhalo yobuciko besiZulu. Lolu cwaningo luzoveza ezinye zezizathu ezenza ukuthi abafelokazi bathathe izinqumo ezithile ezimweni abasuke bekuzona.

Esinye isidingo salolu cwaningo ngokufundisa abantu ngemibhalo yobuciko besiZulu emkhakheni wokwenza ucwaningo nokuthi abafundi bangalwenza kanjani ucwaningo ngokusebenzisa imibhalo yobuciko besiZulu besebenzisa izinjulalwazi nezindlela zokwenza ucwaningo.

## **1.5 Izindlela zokwenza ucwaningo**

Ngaphambi kokuba umcwaningi aqhubeke nocwaningo lwakhe, kufanele kube khona indlela yokwenza ucwaningo ayilandelayo uma enza ucwaningo lwakhe (Patton, 2014). Indlela yokwenza ucwaningo iyona esiza umcwaningi ukuba akwazi ukuqoqa nokuhlaziya ulwazi oludingekayo ocwaningweni (Merriam, 2009).

NgokukaWilliams (2003) ziningi izindlela zokwenza ucwaningo ongoti bezokucwaninga asebeziqambile. Naphezu kwalowo msebenzi wabo asebewenzile, lezi zindlela zokwenza ucwaningo kazifani. ULorio (2014) uphawula ukuthi zimbili izindlela zokwenza ucwaningo eziwayelekile abacwaningi abavamise ukuzisebenzisa ocwaningweni abalwenzayo. Kukhona indlela yokwenza ucwaningo ebizwa ngokuthiwa ikhwalithethivu nendlela yokwenza ucwaningo okuthiwa ikhwantithethivu.

Kulolu cwaningo kuzosetshenziswa indlela yokwenza ucwaningo eyikhwalithethivu. Ikhwalithethivu yindlela yokwenza ucwaningo esiza kakhulu umcwaningi ukuthi akwazi ukuthola ulwazi olujulile ngalokho akucwaningayo. Ikhwalithethivu iyamvumela umcwaningi ukuthi asebenzise imibhalo esishicilelwe ukuthi enze ucwaningo lwakhe.

Kulolu cwaningo kuzosetshenziswa imibhalo yobuciko besiZulu ephathelene nendikimba yobufelokazi, okusho ukuthi indlela yekhwalithethivu yiyona elufanele kahle lolu cwaningo.

## **1.6 Izinjulalwazi zocwaningo**

Kubalulekile ukuthi umcwaningi asebenzise injulalwazi noma injulalwazi ezikhethiwe uma enza ucwaningo lwakhe. Ngokusho kukaNkumane (1995) sekufana nempoko kulowo osuke enza ucwaningo olubhekiswe emibhalweni ngoba kufuneka abe nohlobo oluthile noma izinhlobo ezithile zezinjulalwazi azozisebenzisa ukuhlaziya imibhalo. UNTuli (2009) uthi injulalwazi yizona eziwumhlahlandlela owenza ukuthi sikwazi ukwahlulela mayelana nokuhakamba noma nobuntekenteke kwale mibhalo esiyicwaningayo. UNdimande-Hlongwa (2001) ngakolunye uhlangothi uthi injulalwazi zingachazwa njengemibono yomuntu engathathwa uyisebenzise ocwaningweni ukuze wesekele ubuqiniso nolwazi olwethulwayo ngocwaningo. UHawking (1991) uthi injulalwazi ziba injulalwazi ezinhle uma zifeza izidingo ezimbili: kumele zichaze ngendlela enembayo iqoqo elibanzi lokuhlulwayo kususelwa esibonelweni esimumethwe yizinto eziqaphelekayo ezimbalwa, futhi kufanele zikwazi ukubikezela ngokunembayo imiphumela yokuhlulwayo.

Siyavumelana nalo mbono kaHawking. Ngempela kusemqoka ukuthi lolu cwaningo lwesekwe yizinjulalwazi ezimumethe izenzakalo eziqaphelekayo futhi nezikwazi ukubikezela ngokunembile imiphumela yosekwacwaningwa.

Kulolu cwaningo kukhethwe ukuba kusetshenziswe izinjulalwazi ezimbili. Izinjulalwazi ezizosetshenziswa i-*Cycle of Socialization* neye-*Hermeneutics*

### **1.6.1 Injulalwazi i-*Cycle of Socialization***

I-*Cycle of Socialization* yinjulalwazi efundisa ngendlela abantu abaphilisana ngayo. Le njulalwazi yakhiwe iziyingi ezintathu ezihambisana nemicibisholo emithathu nomnyombo wenjulalwazi. Kulezi ziyingi nemicibisholo kuvezwa indlela abantu abafundiswa ngayo ekuhlalisaneni nabantu emiphakathini. Kuvezwa ukuthi i-*socialization* yenzeka kanjani, ivela kuyiphi imithombo, inamthelela muni empilweni yabantu futhi izibhebhethekisa kanjani izinkolelo nezimfundiso. Le njulalwazi izosiza ekuqondeni kabanzi indlela abafelokazi abavezwa ngayo emibhalweni yobuciko besiZulu. Ngale njulalwazi umcwaningi uzoqonda ukuthi zidalwa yini izinselelo abafelokazi abahlangabezana nazo ngokwemibhalo yobuciko besiZulu nokuthi yiziphi izindlela abazisebenzisayo ekubhekaneni nezinselelo. Izosiza ekuqondeni ukuthi abafelokazi bazithatha kanjani izinqumo emibhalweni, kuqondwe nemiphumela yezinqumo abazithathayo.

### **1.6.2 Injulalwazi i-*Hermeneutics***

Lena yinjulalwazi yokuhumusha imibhalo ebhaliwe, echazwe ngezindlela ezahlukene ngongoti abaningi bezokucwaninga abehlukene. UWeihl (1990), uForster (1995), uBryne (1998) no-Newman (2011) bachaza le njulalwazi yokuhumusha imibhalo ebhaliwe njengenjulalwazi eyindlela enobuciko yokuqonda umbhalo obhaliwe. UKissel (1985) no-Allen (1995) bona bathi iwuhlobo lwenjulalwazi oluxhumene nemigudu yokwembula izincazelo ezifihlekile emibhalweni. Kanti u-Abrams (1987), uCrotty (1998) kanye noPeck beno-Coyle (1993) bachaza injulalwazi yokuhumusha imibhalo ebhaliwe njengohlobo lwenjulalwazi oluyindlela engubucwepheshe kumbe umgomo wokuhumusha imibhalo ebhaliwe.

Injulalwazi yokuhumusha imibhalo ebhaliwe yasungulwa ngongoti bezokucwaninga ngenhloso yokucubungula imibhalo yezenkolo. Inhloso ekusungulweni kwayo kwakungukufundisa abantu indlela efanele abangayisebenzisa ukuqonda kangcono iBhayibheli. Ekuhambeni kwesikhathi le njulalwazi ibe isisetshenziswa ekucubunguleni imibhalo eyahlukene efana nemibhalo yobuciko, imibhalo ephathelene nezemithetho, imibhalo

yobuhlakani, nokunye. Le njulalwazi inenkolelo yokuthi umbhalo ungumphumela wezinhloso zombhali lapho ehlose ngawo ukukhuluma nabantu. Lezi zinhloso zombhali zingahunyushwa ngokucophelela nangezindlela ezahlukene ngumhumushi wemibhalo.

NgokukaCrotty (1998) ngokusebenzisa injulalwazi yokuhumusha okubhaliwe, abacwaningi bangaba nozwelo nemibhalo njengobudlelwano obufanayo nalobo obudaleka lapho olalele eqonda ulwazi oludluliswa ngomlomo. Ukuqonda umbhalo kungenzeka lapho umfundi ejulile ngokufunda incwadi, akuthole ngokuthi afunde umbhalo ngokuphindaphinda futhi ngokuvela komgudu wokubuza kanye nokuphendula imibuzo yolwazi locwaningo (Alysesworth, 1991), (Grademer, 1981). Lolu ucwaningo olugxile kakhulu ekucubunguleni imibhalo yobuciko besiZulu eyahlukene ekhuluma kumbe ethinta ubufelokazi. Umcwaningi uzolandela imigomo yenjulalwazi yokuhumusha imibhalo ukuthola ulwazi olwanele lokuqhuba ucwaningo lwakhe.

### **1.7 Umklamo wocwaningo**

Kulolu cwaningo kugxilwe emibhalweni yobuciko besiZulu ephathelene nabafelokazi. Imibhalo yobuciko besiZulu esetshenziswe kulolu cwaningo yimibhalo engamanoveli, izindaba ezimfushane nemidlalo. Le mibhalo esetshenzisiwe ixubile ngokweminyaka nangokwababhali bayo.

### **1.8 Umklamo wezahluko zocwaningo**

Ucwaningo lolu luzoba nezahluko eziyisishiyagalombili sezizonke. Zizolandelana kanjena lezi zahluko:

#### **Isahluko sokuqala**

Lesi yisahluko esiyisethulo socwaningo olwenziwayo. Kulesi sahluko kuvezwa izinhloso zocwaningo kanye nemibuzo eqavile eyisisekelo socwaningo. Kuvezwa isidingo socwaningo, izinjulalwazi zocwaningo, indlela yokwenza ucwaningo nomklamo wocwaningo.

#### **Isahluko sesibili**

Kulesi sahluko kubuyekezwa imibhalo esibhaliwe mayelana nabafelokazi. Kulesi sahluko kuzobhekwa imibhalo ebhalwe emazweni aphesheya kwezilwandle, ebhalwe emazweni ase-Afrika, kubuye kubhekwe nemibhalo ebhalwe lapha eNingizimu Afrika.



### **Isahluko sesithathu**

Lapha kugxilwe kakhulu ekuchazeni izindlela zokwenza ucwaningo nezinjulalwazi eziyisisekelo socwaningo. Kulesi sahluko kuvezwa ngokuphelele ukuthi izinjulalwazi eziqokiwe zixhumana kanjani nocwaningo olwenziwayo.

### **Isahluko sesine**

Kulesi sahluko kubhekwa isizinda sabafelokazi emibhalweni yesiZulu, indlela abafelokazi abaziphilisa ngayo neminyaka yabo yobudala. Kuzobhekwa ukuthi ngabe bazalwa emindenini enjani, izindawo abahlala kuzona nezimbangela zokuba ngabafelokazi ngokwemibhalo yesiZulu.

### **Isahluko sesihlanu**

Lesi sahluko sibheka izinselelo abafelokazi abavezwa emibhalweni yobuciko besiZulu behlangabezana nazo. Kulesi sahluko kuzobe kubhekwa ukuthi ngabe yiziphi izinselelo abafelokazi abahlangabezana nazo emveni kokushona kwabayeni babo ngokwemibhalo yobuciko besiZulu ekhethiwe.

### **Isahluko sesithupha**

Kulesi sahluko kubhekwa isimomqondo ngobufelokazi. Kulesi sahluko kuzobhekwa isimomqondo abafelokazi abanaso ngesimo sobufelokazi abakusona ngokwemibhalo yobuciko besiZulu. Lapho kubhekwa ukuthi ngabe bazizwa futhi bacabanga kanjani ngobufelokazi emibhalweni, kubuye kubhekwe isimomqondo sezingane zabafelokazi emibhalweni. Nakuzona izingane kuzobhekwa ukuthi ngabe sinjani isimomqondo ngabazali bazo abangabafelokazi. Kuzobhekwa nesimomqondo semiphakathi emibhalweni, kubhekwe nokuthi ngabe isiko lesiZulu liqukethe ziphi izimomqondo ngobufelokazi emibhalweni.

### **Isahluko sesikhombisa**

Lesi sahluko sibheka imiphumela yezinqumo zabafelokazi emibhalweni yobuciko besiZulu. Kulesi sahluko kuzobhekwa ukuthi ngabe yiziphi izimbangela zokuthathwa kwezinqumo ngabafelokazi ngokuvezwa imibhalo yobuciko besiZulu. Kuzobhekwa izinhlobo zemiphumela yezinqumo emibhalweni nemizwa abafelokazi ababa nayo ngemuva kwemiphumela yezinqumo.

## **Isahluko sesishiyagalombili**

Lesi yisahluko sokugcina socwaningo esizoqoqa senze izincomo bese siphetha ucwaningo lonke. Umcwaningi uzoqala ngokusonga okwenziwe esahlukweni ngasinye salolu cwaningo. Kuzohlaziywa lokho okutholakale kulolu cwaningo okuzokwenziwa ngokuphendula imibuzo nezinhloso zocwaningo nokuyikhona okungumgogodla wocwaningo. Kuzobhekwa neqhaza elizobanjwa yilolu cwaningo. Ekugcineni kuzobe sekwenziwa iziphakamiso zocwaningo olungenziwa ngomuso.

### **1.9 Isiphetho**

Kulesi sahluko bekwethulwa ucwaningo oluzokwenziwa ngumcwaningi. Kulesi sahluko kuvezwe izinhloso nemibuzo yocwaningo eqavile, kwavezwa isidingo socwaningo, injulalwazi ezizosetshenziswa ocwaningweni nezindlela zokwenza ucwaningo. Kubuye kwavezwa umklamo wocwaningo lonke nokuhleleka kwezahluko zocwaningo.

## ISAHLUKO SESIBILI

### UKUBUYEKEZWA KWEMIBHALO

#### 2.1 Isingeniso

Kulesi sahluko kubuyekezwa imibhalo esibhaliwe mayelana nabafelokazi. Ukubuyekezwa kwemibhalo kungenye yezingxenye ezibalulekile ekwenzeni ucwaningo. Ukubuyekezwa kwemibhalo yikhona okuhlalela umcwaningi indlela yokwenza ucwaningo lwakhe. UGalvin (2008) uthi ukuze ucwaningo lomcwaningi lube impumelelo into ayenzayo elandela ukuthola isihloko socwaningo ngokubuyekeza imibhalo esibhaliwe ehlobene nesihloko ahlose ukucubungula ngaso. UHart (2018) uthi umcwaningi uma enza ukubuyekeza imibhalo usuke ebheka imibhalo esibhalwe ngabacwaningi ehlobene nesihloko. Umcwaningi ube esebheka imibhalo ngeso elijulile futhi ahlole leyo mibhalo. NgokukaDavid (2012) uma umcwaningi enza ukubuyekezwa kwemibhalo kufanele akhombise ukuqonda isimo solwazi olukhona, aqhathanise ucwaningo oluhlukene nezinjulalwazi, aphinde akwazi ukuveza igebe elikhona emibhalweni esishicilelwe. Umcwaningi kufanele akwazi ukukhomba ukuthi yikuphi okufanele kwenziwe ukuvala lelo gebe elikhona mayelana nesihloko asiqokile.

Kulolu cwaningo kwenziwe ucwaningo olunzulu, kubhekwa ukuthi yini esibhaliwe ngabafelokazi ngabacwaningi abahlukene. Kulolu cwaningo akubhekwa kuphela izincwadi ezibhaliwe zashicilelwa kepha kubuye kwabhekwa nemisebenzi yocwaningo engashicilelwe namaphepha afundiwe emibhalweni engamajenali.

#### 2.2. Imibhalo eshicilelwe emazweni aphesheya kwezilwandle

Luningi ucwaningo oluthinta abafelokazi olutholakala phesheya kwezilwandle. Ake sibheke izibonelo zalolu hlobo locwaningo.

##### 2.2.1 Izincwadi ezibhaliwe

Luningi ucwaningo oluvela lwenziwe ngabacwaningi basemazweni aphesheya kwezilwandle. Kukhona ucwaningo olushicilelwe lwaba zincwadi.

ULopata (1979) ubhale incwadi ethi *Women as Widows*. Kule ncwadi ubheka kakhulu izimo abafelokazi ababhekana nazo emphakathini osuke wakhelwe ngabantu abaningi abangebona abafelokazi. Akuphawulayo lapha ngukuthi abafelokazi nanxa beyingxenye yomphakathi, kugcina sekukhona ukubakhipha inyumbazane, kube sengathi bebengaphili emphakathini ngaphambi kokuba ngabafelokazi.

UFry (1987) Ubhale incwadi ethi *American After Lives: Widowhood in Community Context*. Kule ncwadi ubheka indlela abafelokazi abaphila ngayo emiphakathini emveni kokushona kwabayeni babo. Kule ncwadi kubhekwa ukuthi impilo yomfelokazi iguquka kanjani emveni kokushona komyeni wakhe emiphakathini aphila kuwona. UMarras (1998) ubhale incwadi ethi *Widows and Their Families*. Kule ncwadi ubheka abafelokazi nemindeni yabo. Ukhala kakhulu ngokuthi imindeni ifaka abafelokazi phansi kwengcindezi enkulu. Ukwabiwa kwamafa imvamisa kuba yimbangela yoquekeko. Ngokunjalo nezinqumo zomfelokazi zokungena ebudlelwaneni bothando emveni kokushona komyeni wakhe.

UGiri (2002) ubhale incwadi ethi *Living Death Trauma of Widowhood in India*. Kule ncwadi ubheka isimo sokuba ngumfelokazi ezweni lase-India. Uphawula ukuthi amaNdiya abambelela kakhulu emasikweni agcina esemcindezela kakhulu umfelokazi. Enye inkinga kuba yimindeni emikhulu ebikade yethembele kumufi okusuke sekulindeleke ukuba umfelokazi aqhubeke ayinakekele engasalekelelwa ngumuntu. Lokhu kucishe kufane nalokho okushiwo nguManna (2002) encwadini yakhe ethi *Widowhood and Poverty: Well-being and Survival in Rural Bangladesh* lapho ekhononda ngobubha obubhekana nabafelokazi. Uphawula ngamasiko angokwenkolo acindezela abafelokazi, ikakhulukazi ezindaweni zasemakhaya ezisadla ngoludala. Kulezi zindawo umfelokazi akanalo izwi ezintweni ezithinta yena futhi akanayo inkululeko yokuphila impilo ezimele uma esengumfelokazi. Kuyavela kule ncwadi ukuthi eBangladesh isasabalele inkolelo yokungena umfelokazi okusuke kulindeleke ukuba asemukele lesi sinqumo esisuke sithathwe kungaboniswa naye.

UBacker (2010) encwadini yakhe ethi *Widowhood in Modern Spain: Protector, Proprietor and Patrons* ubheka okuthi akufane nalokho okubhekwa nguFry. Okuhlukayo ukuthi uBacker yena ubhekisa kubafelokazi basemiphakathini waseSpain. Nakhona eSpain abafelokazi basabhekwa njengempahla yomndeni, okuyinto eyenza bangakwazi ukuzithathela izinqumo ngokuzimela. Basuke besalindeleke ukuba bavikele imindeni futhi bangaqali impilo entsha emveni kokushonela ngabayeni babo.

Zikhona nezincwadi ezibheka okuthinta abafelokazi obekwenzeka emandulo, kwazise phela ubufelokazi kakuyona into evele izolo. UCavello noWarner (2014) babhale incwadi ethi *Widowhood in Medieval and Early Modern Europe* babheka isimo sokuba ngumfelokazi esikhathini sempucuzeko nasesikhathini sasemandulo ezweni laseYurophu. Lapha baqhathanisa umehluko phakathi kwabafelokazi bakulezi zinkathi ezimbili ezahlukeneyo, begxila kakhulukazi endleleni ababephila ngayo. Baveza ukuthi isimo somnotho yisona esabe sinquma

ukuthi umfelokazi uzokwazi yini ukubhekana nezinkinga zokunakekela umndeni. Lokhu kwakungase kunqume futhi ukuthi wemukeleka kanjani emphakathini. Ukushintsha kwesimo somnotho kwakungase kumenze angabe esamukeleka emphakathini obukade umamukela kusekhona umyeni wakhe.

Amasiko abathinta ngezindlela ezahlukahlukeni abafelokazi. Yilokho okuvezwa nguMatthews (2015) encwadini yakhe ethi *Widowhood and Its Cultural Representations*. Kule ncwadi ubheka indlela ubufelokazi obethula ngayo amasiko kubafelokazi. Lapha ubheka amasiko ahambisana nobufelokazi. ULopata (2017) ubhale incwadi ethi *Widowhood in an American City*. Kule ncwadi uveza ubufelokazi emadolobheni aseMelika. Le ncwadi igxile kubafelokazi baseMelika. Nakuyona le ncwadi kubhekwa indlela abaphila ngayo abafelokazi baseMelika.

### **2.2.2 Amaphepha ocwaningo ashicilelwe**

Ngale kwezincwadi ezitholakala njengocwaningo ngabafelokazi, kukhona ucwaningo oluvela njengamaphepha ashicilelwe. UBerado (1968) ephepheni lakhe elithi *Widowhood Status in the United States: Perspective on a neglected Aspect of Family life circle* ubheka isimo somfelokazi ezweni laseMelika. Ubheka indlela abafelokazi abakhishwa ngayo inyumbazane emindenini yabo ezweni laseMelika. Okugqama kakhulu ocwaningweni lwakhe ngukuthi abafelokazi bagcina bengasanakiwe, bese lokhu kwandisa ingcindezi kubona, bazibone bengasento yalutho.

Ephepheni likaClayton (1972) *Depression of Widowhood* kubhekwa ingcindezi edalwa ngubufelokazi kubafelokazi. Kubalwa izimbangela eziningi zengcindezi, njengokuntula imali, isizungu nokucwaswa ngumndeni nomphakathi. Kanti uPinblad noAdams (1972) ephepheni labo elithi *Widowhood, Social Participation and Life Satisfaction* babheka indlela abafelokazi abaziphilisa ngayo ngenhloso yokuzijabulisa. Kubhekwa izinto abafelokazi abazenzayo imvamisa ukuzixhumanisa nabantu emiphakathini abahlala kuyona. Kubhekwa nezinto abazenzayo ukuzigcina bethokozile sebesele ngabodwana.

UClayton (1974) ephepheni lakhe elithi *Mortality in the First Year of Widowhood* ubheka indlela abafelokazi abafa ngayo onyakeni wokuqala bengabafelokazi. Lapha ubheka izinto eziba nomthelela ekufeni kwabafelokazi onyakeni wabo wokuqala bengabafelokazi. Isizungu nengcindezi yikhona okuseqhulwini ezimbangeleni zokufa nokuzibulala. Kwehlukile lokhu kulokho okuvezwa ngu-Atchely (1975) ephepheni elithi *Dimensions of Widowhood in Later Life*. Ubheka inhlobo yobufelokazi nokuhlukahluka empilweni yabafelokazi. Uveza

ukuthi kakubona bonke ababhekana nengcindezi ngoba bakhona okubakhululayo ubufelokazi, ikakhulukazi uma bekade bengajabule besaphila nomyeni ogcina eshonile.

ULopata (1975) ephepheni lakhe elithi *On Widowhood: Grief Work Identity Reconstruction*, ubheka indlela abafelokazi abazama ngayo ukuba bazimele emveni kokushona kwabayeni babo. Ubheka ukuthi ikuphi abafelokazi abakwenzayo ukuzuza ububona emveni kokushona kwabayeni babo. Kuningana akubalayo, njengokuthi nje abanye bangena obudlelwani obusha, abanye babuyele emsebenzini, abanye babheke amathalente ayevaleleke emshadweni.

U-Arling (1976) ephepheni elithi *The Elderly Widow and Her Family, Neighbors and Friends* ubheka abafelokazi abadala, imindeni, omakhelwane nabangani. Uphawula ukuthi indlela okuphathwa ngayo umfelokazi yiyona enquma ukuthi uyakwazi yini umfelokazi ukubhekana nengcindezi yokufelwa. Kababani ababhale ngalokhu okuphawulwa nguMorgan (1976) ephepheni lakhe elithi *A Re- Examination of Widowhood and Moral*. Kuleli phepha ubheka indlela abafelokazi abaziphatha ngayo emveni kokushona kwabayeni babo. Uphawula ngokuthi bakhona abagcina sebexegelwa yizimilo ngenxa yesizungu nengcindezi yokufelwa.

UCarey (1977) ephepheni elithi *The Widowed: A Year Later* ubheka isimo senhlalo somfelokazi ngemva kwesikhathi esingangonyaka eshonelwe. Kuyavela ukuthi nanxa unyaka ungabukeka umfushane, ziningi izinguquko ezisuke sezenzeke empilweni yomfelokazi ngaleso sikhathi. Kwabanye impilo isuke isiqhubekile kanti kwabanye isuke ime nse. Kanti uHutz (1979) ephepheni lakhe elithi *Widowhood a Roleless Role* ubheka indima eklanywa ukuba ngumfelokazi. Lapha ubheka indlela abafelokazi ababamba ngayo iqhaza emndenini nasemphakathini jikelele. Uphawula ukuthi iqhaza lincika esimenimqondo somndeni, umphakathi kanye naye umfelokazi uqobo.

UKitson noLopata (1980) ephepheni labo elithi *Divorcees and Widows: Similarities and Differences* babheka ukufana nokwehluka phakathi kwabantu abahlukanisile nabafelokazi. Bayagqamisa ukuthi ubuhlungu buyefana kohlukanisile noshonelwe kodwa amathuba okuqhubeka nempilo, ikakhulukazi kwezothando kuyenzeka abe makhulu kumfelokazi kunowesifazane ohlukanisile, kuye ngembangela yesehlukaniso neyokufelwa komfelokazi.

URaymond (1980) ephepheni elithi *Weathering Widowhood: Problems and Adjustment of Widowed During the First Year* ubheka izinselelo nezindlela zokubhekana nezinselelo onyakeni wokuqala womfelokazi. Ugcizelela ukuthi unyaka wokuqala uba nzima kakhulu kumfelokazi ngoba inkonyane isuke isathuka isisinga, bese kuba ngumqansa ukuzejwayelanisa nesimo esimvelele. Okushiwo nguRaymond kucishe kufane nokuphawulwa nguBlackwell

(1981) ephepheni lakhe elithi *Transition to Widowhood: A Review of the literature* obheka inguquko eba khona empilweni yabafelokazi emveni kokushona kwabayeni babo. Lapha ubheka izimo abafelokazi abahlangabezana nazo ngesikhathi beqala le mpilo enzima.

UHelsing (1981) ephepheni lakhe elithi *Factors Associated with the Mortality After Widowhood* ubheka izinto ezimataniswa nokushona kwabafelokazi emveni kokushona kwabayeni babo. Lapha ubheka izinto ezahlukene eziba nomthelela ekufeni kwabafelokazi emveni kokushona kwabayeni babo. Uthi ziningi izinto, njengesizungu, ubuhlwempu, nokunye okwenza nabo abafelokazi basheshe balandele abayeni babo. UHowie (1993) ephepheni elithi *Old Women and Widowhood: A Dying Status Passage*, ubheka indlela abafelokazi abadala abafa ngayo emveni kokushona kwabayeni babo. Lapha ubheka izinto ezenza abafelokazi abadala bashone emveni kokuba ngabafelokazi.

Okuphawulwa nguHelsing noHowie kugqama kahle kuBankoff (1983) ephepheni lakhe elithi *Social Support and Adaption to Widowhood* elikhuluma ngobudlelwano obukhona phakathi kokuxhasana kwezokuhlalisana nokujwayela kwabafelokazi ukuba sesimweni sokuba ngumfelokazi. Ubheka ukubaluleka kokuxhaswa ngokuhlalisana kwabafelokazi ekuhlangabezaneni nesimo sokuba ngumfelokazi. Yilokhu kwesekwa okubenza baqhubeke baphile, bangasheshe balandele abayeni babo. Uyakufakazela lokhu uCox noFord (1994) ephepheni elithi *The Mortality of Widows After Widowhood*. Bakhala ngokuthi ukungasekwa kwabafelokazi kunomthelela omkhulu ekushesheni kwabo ukushona emveni kokushonelwa ngabayeni babo.

U-Anderson (1984) ephepheni elithi *Widowhood as a Life Transition: Its Impact on Kinship ties* ubheka ubufelokazi njengenguquko yempilo. Kuleli phepha ubheka indlela ubufelokazi obuguqula ngayo ubudlelwano bobuhlobo, kungaba semndenini, kubangane nasemphakathini jikelele. Liyagqama futhi iphuzu lokubaluleka komphakathi kuFerrero (1984) ephepheni lakhe elithi *Widowhood and Social Participation in Later life: Isolation or Compensation*. Ubheka indlela abafelokazi abaziqhelelanisa ngayo nemiphakathi uma sebengabafelokazi. Uthi lokhu kuluqhubezela phambili usizi nesizungu kubafelokazi.

UPalmone (1987) ephepheni elithi *Cross-cultural Perspective on Widowhood*, ubheka isimo sobufelokazi kubafelokazi abahlukene nokuthi ukuhlukahlukana nokuhlobana kwamasiko kuletha ziphi izinselelo nezinzuzo kubafelokazi. Bayakuvuma lokhu oThomas nabanye (1988) ephepheni elithi *Identity Loss and Psychological Crisis in Widowhood: Re- Evaluations*. Babheka ukuthikamezeka komqondo kubafelokazi ngenxa yesimo sokuba ngumfelokazi, bese

befakazela ukuthi ukuzazi okuhlobene namasiko kunomthelela omkhulu esimenimqondo somfelokazi.

Liphinde livele iphuzu lesimomqondo kuSiegel noKuykendall (1990) ephepheni labo elithi *Loss, Widowhood, and Psychological Distress Among the Elderly*. Babheka indlela ukushonelwa ngabayeni kubafelokazi abadala okudala ngayo ingcindezi. Bathi kukhulu ukuphazamiseka ngokwengqondo kumfelokazi osekhulile ngenxa yokuthi usuke esehlale iminyaka eminingi nomyeni futhi selimphelele ithemba lokuqala impilo entsha noma ukuqhubeka nempilo engasekho umyeni.

Kukhona abagcizelela ukuthi isimo somfelokazi sihlaziyeka kangcono uma sibhekwa ngokwenjulalwazi ethile, hhayi ukubopha ngabhandelinye ubufelokazi. Yikho nje uBlizner (1993) ephepheni lakhe elithi *A Socialist-Feminist Perspective on Widowhood*, ebheka indlela abafelokazi abaphila ngayo ngokusebenzisa injulalwazi ye-social feminist.

Iyagqama futhi injulalwazi yefeminizimu kuBrownlee (1995) ephepheni lakhe elithi *Widowhood, Sexuality and Gender* lapho ethi kubalulekile ukwamukela ukuthi abafelokazi banelungelo lokwanelisa izidingo ezingokobulili. Ukubheka isimomqondo ngokwefeminizimu kuyavela futhi kuBennet (1997) ephepheni lakhe elithi *Widowhood in Elderly Women: The Medium and Long- Term Effects on Mental Health and Physical Health*. Ubheka umthelela wokuba ngumfelokazi esimweni sempilo yabadala. Lapha ubheka indlela ukuba ngumfelokazi okukhinyabeza ngayo impilo kubantu abadala, ebhekisa empilweni engokomzimba nasempilweni engokwengqondo kubafelokazi asebekhulile.

USimone nabanye (1997) ephepheni labo elithi *Rebuilding the Network: New Relationships in Widowhood*, ubheka ubudlelwano obusha kubafelokazi esebenzisa yona ifeminizimu. Uphawula ngokubaluleka kwamalungelo abesifazane ekubhekaneni nobufelokazi. Kanti uLee nabanye (1998) ephepheni elithi *Widowhood and Depression: Gender Differences*, ubheka ubufelokazi nengcindezi ngokwenjulalwazi eqhakambisa ubulili.

UBerman (2000) ephepheni lakhe elithi *Writing Widowhood: The Landscape of Bereavement*. Ubheka indlela abafelokazi abahlangabezana ngayo nesimo sokushonelwa ngabayeni babo. Lokhu uthi kucaca kahle uma kubhekwa ngendlela yokubhala ngempilo namasu okuxoxa asetshenziswa ngababhali, njengenarotholoji nokunye.

UMcIntyre (2002) ephepheni elithi *Adapting to Widowhood through Meaningful Occupation: A Case Study* uhlaziya indlela abafelokazi abazijwayeza ngayo ukuba ngabafelokazi. Kuleli



phepha uxoxa ngezindlela eziba nemiphumela emihle kubafelokazi ukuzijwayeza ukuba ngabafelokazi. UMicheal (2003) ephepheni lakhe elithi *Widowhood and Spirituality: Coping Responses to Bereavement* uphawula indlela abafelokazi abasebenzisa ngayo inkolo ukuhlangabezana nesimo sokuba ngumfelokazi. Lapha uhlaziya iqhaza lenkolo empilweni yabafelokazi ekubhekaneni nesimo sokuba ngumfelokazi. Ubheka ukuthi ngabe abafelokazi bayisebenzisa kanjani inkolo ukubhekana nokushonelwa.

UScannel-Desch (2003) ephepheni lakhe elithi *Women Adjustment to Widowhood: Theory Research and Interventions* ubheka indlela abafelokazi ababhekana ngayo nokuba ngumfelokazi. Ubheka ukuthi ngabe yiziphi izindlela abasizebenzisayo ukubhekana nesimo sokuba ngumfelokazi. Nalapha ugcizelela ukubheka ubufelokazi ngokwezinjulalwazi.

UBonanno nabanye (2004) ephepheni elithi *Prospective Patterns of Resilience and Maladjustment During Widowhood*, babheka izindlela abafelokazi abazisebenzisayo ukubhekana nesimo sokuba ngumfelokazi. U-Utz nabanye (2004) ephepheni labo elithi *The Daily Consequences of Widowhood: The Role of Gender and Intergenerated Transfers on Subsequent Housework Performances*, babheka imiphumela yansuku zonke yokuba ngumfelokazi. Babheka indlela izimo eziguquka ngayo ekhaya emveni kokushona komyeni.

UChambers (2005) ephepheni lakhe elithi *Widowhood in Later Life*, ubheka ubufelokazi kubantu besifazane abadala ngokweminyaka. Ubheka isimo sokuba ngumfelokazi empilweni yakamuva. UMoorman (2006) ephepheni lakhe elithi *Women's Romantic Relationship after Widowhood* ubheka ubudlelwano kwezothando abafelokazi ababa nabo emveni kokushona kwabayeni babo. Lapho ubheka ukuthi ngabe ukhona yini umehluko kubafelokazi uma besothandweni emveni kokushona kwabayeni babo.

UGopang (2007) ephepheni elithi *An Analysis of Socio-Economic Conditions of Widows Living in Sindh University Colony*, ubheka isimo senhlalo sezomnotho kubafelokazi baseNyuvesi yase-Sindh. UVan Den Honaard (2009) ephepheni elithi *Experience of Living Alone: Widows and Widowers' Perspective* ubheka impilo yokuphila ngawedwana. Kuleli phepha uhlaziya imibono yabafelwa nabafelokazi.

U-Owen (2011) ephepheni elithi *Widowhood Issues in the Context of United Nations, Security Council Resolutions Issuues*, ubheke izinselelo zobufelokazi ngokwe-United Nations. Kanti uPandey noJha (2012) ephepheni elithi *Widowhood and Health of Elderly in India: Examining the Role of Economic Factor Using Structural Equation Modeling* naye ugcizelela izinjulalwazi ezingokomnotho ekuhlaziyeni ubufelokazi.

ULuszcz (2013) ephepheni elithi *A Comparison of Widowhood and Well-being Among Older Greek and British-Australian Migrant Women*, uqhathanisa isimo sokuba ngumfelokazi phakathi kwabafelokazi bakula mazwe. Ubheka abafelokazi abadala ngokweminyaka egxile empilweni yabo. UMatthews (2013) ephepheni elithi *Ethno-Cultural Diversity in the Experience of Widowhood in Later Life: Chinese Widows in Canada*, ubheka izimo zokuba ngumfelokazi kubafelokazi basezweni laseChina abazinze eCanada.

USherlock (2015) ephepheni lakhe elithi *Widowhood, Socio-Economic Status, Health and Wellbeing in Low and Middle-Income Countries*. Ubheka isimo somnotho, esempilo kubafelokazi basemazweni anomnotho ophakathi nendawo.

UDey (2016) ephepheni elithi *Different Shapes of Widows of Banares Based on Their Socio-Economic Status*, ubheka izinhlobo zabafelokazi baseBanares ngokwesimo senhlalakahle kwezomnotho. Isimo esivezwa nguDey sisishe sifane nesivezwa nguKamatikibiu (2017) ephepheni lakhe elithi *Widowhood and the Contending odds in Africa: a Review*. Ubheka izinselelo eziphathelene nobufelokazi e-Afrika. Ubheka ukuthi ngabe iziphi izinselelo abafelokazi abahlangabezana nazo ezwenikazi lase-Afrika. Kuvela ukuthi izinkinga zenhlalomnotho ziseqhulwini kubafelokazi, kungakhathaliseki ukuthi bakumaphi amazwe.

### **2.3 Imibhalo eshicilelwe emazweni ase-Afrika**

Ngale kocwaningo olutholakala lwenziwe emazweni aphesheya kwezilwandle, nasezwenikazi lase-Afrika kukhona abacwaningi abacwaninge ngabafelokazi. Bacwaninga izinto ezahlukahlukene eziphathelene nabafelokazi nobufelokazi uqobo. Ezwenikazi lase-Afrika kukhona ucwaningo oluvela ngezincwadi ezishicilelwe ngabacwaningi ngobufelokazi nangabafelokazi.

#### **2.3.1 Izincwadi**

UPotash (1986) encwadini ethi *Widows in Africa: An Introduction* ubheka ukuthi ngabe abafelokazi base-Afrika baphila kanjani. Kulolu cwaningo ziyathintwa izinselelo abafelokazi abahlangabezana nazo nezindlela abazisebenzisayo ukubhekana nezinselelo zabafelokazi. UPotash (1986) uphinde wabhala incwadi ethi *Widows in African Societies: Choices and Constraints*. Kule ncwadi ubheka izinqumo nezinselelo abafelokazi base-Afrika abahlangabezana nazo ngokuthatha izinqumo. Nalolu cwaningo lunakho okuthi akufane nokucwaningwa lapha ocwaningweni. Izinqumo abafelokazi abazithathayo ziyabhekwa kulolu

cwaningo. Umehluko usekutheni lapha ocwaningweni kugxilwe emibhalweni yesiZulu eqokiwe.

UChen (1995) encwadini ethi *Why Widowhood Matters in Women?* ubheka ukubaluleka kokuba ngumfelokazi kubantu besifazane. UKirwen (1995) ubhale incwadi ethi *African Widows*. Ubheka abafelokazi base-Afrika nezinselelo, ikakhulukazi ezingokwamasiko nezomnotho ababhekana nazo ezwenikazi lethu. U-Okuye (1995) ubhale incwadi ethi *Widowhood: A National or Cultural Tragedy*. Kule ncwadi ubheka isimo sokuba ngumfelokazi. Ukhala ngokwanda ngesivini esikhulu kwabafelokazi nezimo eziyimbangela yalokhu.

U-Okagbue (1997) encwadini ethi *The Legal Rights of Widow in Nigeria* ubheka amalungelo abafelokazi basezweni laseNigeria. Akusho lapha kucishe kufane nokushiwo ngu-Owasoneye no-Ahonsi (1997) encwadini yabo ethi *Widowhood in Nigeria: Issues Problem and Prospects*. Babheka izinselelo eziphathelene nobufelokazi ezweni laseNigeria.

UBosch (2002) ubhale incwadi ethi *Between Poverty and the Pyre: Moments in the history of widowhood*. Ubheka umlando wokuhlaselwa ngububha kubafelokazi emveni kokushonelwa ngabayeni babo. Ukubheka ngeso lomlando lokhu, aqhathanise okwakwenzeka emandulo nosekwenzeka manje. Uyavela futhi umlando kuCattel (2003) encwadini ethi *African Widows: Anthropological and Historical Perspective*.

Izinselelo eziphathelene namasiko zivame ukuhlobana kakhulu nobufelokazi. Yilokho okuphawulwa nguMathews (2003) encwadini ethi *Widowhood and Its Cultural Representation*. Ubheka ubufelokazi namasiko avezwa ngubufelokazi. Lapha ubheka ubudlelwano obukhona phakathi kwamisiko nobufelokazi. UMsongwe (2010) encwadini ethi *Widowhood and Vulnerability to HIV and AIDS-Related Shocks: Exploring Resilience Avenues*. Ubheka ubudlelwano phakathi kobufelokazi nokubhebhetheka kwegciwane lengculazi nesandulelangculazi. Lapha ubheka indlela abafelokazi ababa sengcupheni ngayo yokuthola igciwane emveni kokushona kwabayeni babo.

### **2.3.2 Ucwaningo lweziqu**

Kukhona ucwaningo oluthinta ubufelokazi olwenziwe ngenhloso yokuthola iziqu. U-Akujobi (1992) wenze ucwaningo lweziqu zobudokotela olusihloko esithi *Yesterday you were devoiced. Today I am Widow: An Appraisal of Widowhood Practice and the Effect on the Psych of Widows in Africa*. Kulolu cwaningo ubheka indlela ubufelokazi obuba nomthelela ngayo

engqondweni yabafelokazi e-Afrika. Ubheka ukuthi ngabe ingqondo yomfelokazi ithikamezeka kanjani uma esengumfelokazi.

UKorieh (1996) wenze ucwaningo lweziqu zobudokotela olusihloko esithi *Widows Among the Igbo of Eastern Nigeria*. Kulolu cwaningo ubheka abafelokazi baseNigeria abatholakala emphakathini wama-Igbo. U-Arnold (2005) wenze ucwaningo lweziqu zobudokotela olusihloko esithi *Rural Older African Women and Their Experience of Transition Through Widowhood*. Kulolu cwaningo ubheka izimo zabafelokazi asebekhulile base-Afrika. Kulolu cwaningo ubheka izimo abafelokazi basezindaweni zasemakhaya ababhekana nazo ngesikhathi beguqukela esimweni sokuba ngumfelokazi esikhathini lapho sebekhulile ngokweminyaka.

U-Iheanacho (2005) wenze ucwaningo lweziqu zobudokotela oluthi “*Ishimkpe Widowhood Practice Among the Etche: A Study in Cultural Configuration of Underdevelopment*. Ubheka ubufelokazi kubafelokazi base-Etche. Kanti uNdlovu (2013) wenze ucwaningo lweziqu zobudokotela olusihloko esithi *The sexual Dilemma of Widowhood within the HIV and Aids Pandemic: a Pastoral Approach Within the Apostolic Faith Mission Church in Zimbabwe*. Kulolu cwaningo ubheka indlela ubufelokazi ubuhlobene ngayo nesifo sesandulelangculazi nengculazi.

UMbatha (1984) wenze ucwaningo olusihloko esithi *The Cause of Alienation Among African Elderly Widows in Urban Areas and Proposed Social Work Remedies*. Ubheka izinto ezidala ukubandlululwa kwabafelokazi asebekhulile ezindaweni zasemadolobheni nosizo losonhlalakahle. UMugaruri (2001) wenze ucwaningo olusihloko esithi *Motivation and a Holistic Ministry to Widows: The Role of the Anglican Church in Nairobi, Kenya, in Advocacy, Counselling, Empowerment and Job Creation*. Kulolu cwaningo ubheka iqhaza leBandla lamaSheshi ezweni lase-Nairobi naseKenya. Kulolu cwaningo ubheka ukuthi ngabe iBandla lamaSheshi libathuthukisa kanjani abafelokazi emveni kushona kwabayeni babo. Kulolu cwaningo uphinde abheke nendlela isonto elifaka ngayo isandla ekudalweni kwamathuba omsebenzi kubafelokazi.

U-Ambasa- Shilsanya (2007) ephepheni elithi *Widowhood in Era of HIV and AIDS: A Case Study of Slaya District, Kenya* ubheka abafelokazi esikhathini sekubhidlange isifo sesandulelangculazi nengculazi eKenya. UMoyo (2007) wenze ucwaningo oluthi *Widowhood Rituals, African Lutherans and HIV Prevention: a Gendered Study of the Experiences of Widows in the Kamawala. Evangelical Lutheran Church in Zambia*. Kulolu cwaningo ubheka

amasiko aphaathelene nobufelokazi nokuvikelwa kwesifo sengculazi. Lapha ucwaningo lugxile kubafelokazi baseKamawala.

U-Tei-Ahontu (2008) wenze ucwaningo oluthi *Widowhood Rites in the Ga Traditional Area of Accra-Ghana: A Review of Traditional Practices against Human Rights*. Kulolu cwaningo ubheka amasiko alandelwayo kubafelokazi angahambisani namalungelo abantu. U-Afolayan (2011) wenze ucwaningo lweziqu olusihloko esithi *Widowhood Practice and Rights of Women: The Case of South Western Nigeria*. Ubheka amasiko alandelwa ebufelokazini namalungelo abantu besifazane.

### **2.3.3 Amaphepha abhaliwe**

U-Ejizu (1989) ephepheni elithi *African Christian Widows: An Agnostic Definition* ubheka abafelokazi abalandela inkolo yobuKrestu nezinsalelo ezingokwenkolo namasiko ababhekana nazo. U-Nwebo no-Eze (1989) ephepheni elithi *Widowhood Practice: Law and Customs* babheka imithetho ekhona mayelana namasiko obufelokazi. U-Afigbo (1992) ephepheni lakhe elithi *Widowhood Practices in Africa: A preliminary Survey and Analysis* ubheka indlela okugcinwa ngayo amasiko aphaathelene nobufelokazi ezwenikazi lase-Afrika.

U-Okorie (1995) ephepheni lakhe elithi *African Widowhood Practices: The Igbo Mourning Experience* ubheka indlela okugcinwa ngayo amasiko aphaathelene nobufelokazi ezweni lase-Nigeria. Kuleli phepha ugxile endleleni okuzilwa ngayo esizweni sama-Igbo. Ayavela futhi amasiko aseNigeria kuHonsi (1997) ephepheni lakhe elithi *Society, Culture and the Status of Widows in Contemporary Nigeria: A Gender Analysis*. Kuleli phepha ubheka iqhaza lemiphakathi namasiko empilweni yabafelokazi baseNigeria. Ugxila ekuthini umphakathi namasiko kunamuphi umthelela ezimweni ezithinta umfelokazi.

ULuke (2001) ephepheni elithi *The Cultural Significance of Widowhood: Widow Inheritance and the Position of Luo Widows in the 1989 Kenya Census*, ubheka ukubaluleka kwamasiko ebufelokazini. Lapha ubheka umthelela wamasiko ekwabiweni kwamafa kubafelokazi. Kulolu cwaningo kugxilwe kubafelokazi basendaweni yaseLou. U-Onadeko (2002) ephepheni lakhe elithi *Problems of Widowhood*, ubheka izinsalelo eziphaathelene nobufelokazi. Kulolu cwaningo kubhekwa izinsalelo abafelokazi baseNyuvesi yase-Ibadan abahlangabezana nazo ebufelokazini.

ULimman (2002) ephepheni elithi *Practices and Rites Related to Widowhood and the Rights of Women in Africa: Ugandan Experience*, ubheka amasiko nezigaba ezahlukeni eziphaathelene

nobufelokazi. Kuleli phepha ubheka ukuhlonishwa kwamalungelo abantu besifazane uma kulandelwa amasiko nezigaba zobufelokazi. Kugxilwe kubafelokazi basezweni lase-Uganda.

USossou (2002) ephepheni elithi *Widowhood practices in West Africa: The Silent Victims*, ubheka amasiko alandelwayo ebufelokazini. Kuleli phepha ubheka indlela la masiko alandelwayo ahlukumeza ngayo abafelokazi bagcine bengasakwazi ukuzikhethela. U-Eboh (2005) ephepheni elithi *Widowhood in African Society and Its Effects on Women Health*, uhlaziya ubufelokazi emiphakathini yase-Afrika nomthelela empilweni yabesifazane.

UGeorge (2010) ephepheni elithi *Widowhood and Property Inheritance among the Awori of Ogun State*, ubheka indlela abafelokazi ababelwa ngayo amafa esizweni sase-Awori. U-Arts (2011) ephepheni elithi *Widowhood Practices and the Rights of Women: The case study of South- Western Nigeria*, ubheka amasiko obufelokazi namalungelo abafelokazi, ubheka ukuthi ngabe amalungelo abasifazane ayahlonishwa yini uma kulandelwa amasiko obufelokazi ezweni lase-Nigeria.

UGeorge (2012) ephepheni elithi *Widows' Population and the Challenges of Widowhood Rites: The Case of the Ogun State, South-Western Nigeria*, ubheka abafelokazi nezinsalelo ezidalwa ngamasiko alandelwa ngabafelokazi. Kuleli phepha ubheka abafelokazi basesifundazweni sase-Ogun. Uphinde abheke okufanayo ephepheni lakhe lonyaka ofanayo elithi *Widows' Populations and The Challenges of Widowhood Rites: The Case of Awori of South West Nigeria*. Ubheka izingqinamba zamasiko obufelokazi kubafelokazi base-Awori.

U-Ohale (2012) ephepheni elithi *The Perpetuation of Injustice Against Women: Reflections on Widowhood Practices in Africa*, ubheka indlela amasiko alandelwa e-Afrika kubafelokazi abebhekisa ngayo ukuphela kobulungiswa.

UPerterman (2012) ephepheni elithi *Widowhood and Asset Inheritance in Sub-Saharan African: Empirical Evidence from 15 Countries*, ubheka ubudlelwano phakathi kokuba ngumfelokazi nokuthola amafa emazweni ase-Afrika alinganiselwa kwayishumi nanhlanu.

USimon (2012) ephepheni elithi *Widowhood and Conflict Resolution in Select African Novels*, ubheka izingxabano ezikhona kubafelokazi kanye nezisombululo ezisetshenziswa uma kuvela ingxabano. Kuleli phepha ubheka emanovelini akhethiwe ase-Afrika. UGenyi (2013) ephepheni elithi *Widowhood and Nigerian Womanhood: Another Context of Gendered Poverty in Nigeria*, uhlaziya ukuba ngumfelokazi nokuba ngumuntu wesifazane ezweni lase-Nigeria. Lapha ubheka indlela indlala eba khona ngayo kubafelokazi nakumuntu wesifazane eNigeria.

U-Atinoambila (2014) ephepheni elithi *Effects of Widowhood Rites on the Psychological Well-Being of Women in Nadowi District*, ucwaninga umthelela wamasiko ekuphileni komqondo wabantu besifazane baseNadowi. Kuleli phepha kubhekwa ukuthi ngabe amasiko aphantelene nobufelokazi awuthikamezaka kanjani umqondo wabantu besifazane baseNadowi.

UKorang-Okran noHaight (2014) ephepheni labo elithi *Ghanaian (Aka) Women's Experience of Widowhood and Property Rights Violation: An Ethnographic Inquiry*, babheka izimo zabantu besifazane basezweni laseGhana ngobufelokazi nokuhlukunyezwa kwamalungelo abo. Kuleli phepha kubhekwa ukuthi ngabe amalungelo abafelokazi baseGhana ahlukunyezwa kanjani ekutholeni amafa abo uma bengabafelokazi.

UTenkorang (2014) ephepheni elithi *Marriage, Widowhood, Divorce and HIV Risks among Women in Sub-African*, ucwaninga izinto azahlukeni ezithinta abafelokazi. Lapha ubheka umshado, ubufelokazi nokuba sengcupheni kwabantu besifazane base-Afrika ekutholeni igciwane lengculazi. U-Iheanacho (2015) ephepheni elithi *The Alienation of Nigerian Women in Widowhood*, uhlaziya indlela abantu besifazane baseNigeria ababandlululwa ngayo uma kubhekwa ubufelokazi. Ubheka indlela okusetshenziswa ngayo ubufelokazi ukucwasa abafelokazi.

UMburungu (2015) ephepheni elithi *Self-Esteem: A Social Effect of Widowhood in Meru Country, Kenya: Comparative Study of Widows*, uqhathanisa indlela ubufelokazi obuthinta ngayo ukuzethemba phakathi kwabafelokazi basezweni laseKenya nasezweni laseMeru. UChukwu-Okuronkwa (2015) ephepheni elithi *Culture of Widowhood Practice in Africa: De-Institutionalizing the Plight of Women and Communicating Development Through Theatre*, uhlaziya amasiko alandelwa ebufelokazini ezwenikazi lase-Afrika

UManala (2015) ephepheni elithi *African Transitional Widowhood Rites and Their Benefits and or Detrimental Effects on Widows in Context of African Christianity*, ucubungula amasiko okuba ngumfelokazi ezwenikazi lase-Afrika. Kuleli phepha ugxile enkolweni yamaKristu. U-Ukpar (2016) ephepheni elithi *Effects of Widowhood on Inowe Generation and Wellbeing of Rural Women in Nigeria*, uhlola umthelela wokuba ngumfelokazi empilweni yabantu besifazane ezindaweni zasemakhaya ezweni laseNigeria.

UPemunta no-Alubafi (2016) ephepheni elithi *The Social Context of Widowhood Rites and Women's Human Rights in Cameroon*, bahlaziya amasiko obufelokazi namalungelo abasifazane baseCameroon. Kuleli phepha babheka ukuthi ngabe amalungelo abesifazane ahlonishwa kanjani emasikweni obufelokazi.

U-Anzaa nabanye (2018) ephepheni elithi *Widows' Perception of Widowhood and Hardships in Patriarchal Society of Nigeria*, bahlola imibono yabafelokazi ngobufelokazi nobunzima bokuba ngumfelokazi emphakathini ophethwe ngabantu besilisa ezweni laseNigeria. ULilian (2018) ephepheni elithi *Widowhood Practices in Africa (Igbo) Traditional Society: Socio-Anthropological [Re] Interpretation*, uhlaziywa amasiko aphaathelene nobufelokazi ezwenikazi lase-Afrika. Kuleli phepha ubheka esizweni sama-Igbo.

U-Ayivor (2019) ephepheni elithi *Widows, Widowhood, and Society in Africa*, ubheka abafelokazi, ubufelokazi nomphakathi wase-Afrika. Kuleli phepha ubheka ukuthi ngabe kusho ukuthini ukuba ngumfelokazi emphakathini wase-Africa. UDube (2019) ephepheni elithi *Empowerment and Rights-Based Social Work Interventions for Widows in Zimbabwe: A Literature Review*, uhlaziya iqhaza losonhlalakahle ekuthuthukiseni nasekuvikeleni amalungelo abafelokazi baseZimbabwe.

## **2.4 Imibhalo eshicilelwe eNingizimu Afrika**

Ngale kocwaningo oluvela emazweni aphesheya nasemazweni ase-Afrika, kukhona ucwaningo olwenziwe ngabacwaningi abahlukene baseNingizimu Afrika. Kukhona ucwaningo lweziqu zobudokotela lukaDlukulu (2011) olusihloko esithi *Black Urban Widows: Their Experiences of Coping with Bereavement in a Transitional Society*. Kulolu cwaningo ubheka indlela abafelokazi basemadolobheni ababhekana ngayo nesimo sokushonelwa ngabayeni babo emiphakathini.

UNdlovu (2015) wenze ucwaningo lweziqu zobudokotela olusihloko esithi *An Exploration of the Lived Experience of Widows Confronted with the Practice of Customary Law: Succession and Inheritance in South Africa*. Kulolu cwaningo ubheka izimo zabafelokazi nokubhekana nomthetho wamasiko nokutholwa kwamafa eNingizimu Afrika. UPelewe (2018) wenze ucwaningo lweziqu zobudokotela olusihloko esithi *The Experience of Death of Loved Ones and Bereavement Amongst Young Widows of Tshikombani Village at Nzhelele, Vhembe District in Limpopo, South Africa*. Ubheka izimo zokufelwa ngabayeni kubafelokazi abancane basendaweni yaseNzhelele emkhandlwini waseLimpopo.

Kukhona ucwaningo olwenzelwe ukuthola iziqu zemastazi. UNgqangweni (2011) wenze ucwaningo olusihloko esithi *Widows' Experiences of Spousal Mourning Among AmaXhosa* Lapha ubheka izimo zabafelokazi abangamaXhosa. Kulolu cwaningo ucwaninga indlela abazila ngayo ngesikhathi beshonelwe ngabayeni babo.



UCebekhulu (2015) wenze ucwaningo lweziqu zemastazi olusihloko esithi *Understanding The Experience of Young Widows in Rural Areas*. Kulolu cwaningo ucwaninga ngabafelokazi abasebasha basezindaweni zasemakhaya. Lapha uzama ukuqonda ukuthi ngabe abafelokazi basezindaweni zasemakhaya bayithola injani impilo yokuba ngumfelokazi besebancane. Ubheka nokuthi yikuphi abahlangabezana nakho ekubeni ngabafelokazi bebancane ngokweminyaka.

UNdlovu (2013) wenze ucwaningo oluthi *The Mourning Cultural Practices Amongst The Zulu-Speaking Widows of The KwaNyuswa Community: A Feminist Perspective*. Kulolu cwaningo kubhekwa isiko lokuzila kubafelokazi abakhuluma ulimi lwesiZulu emphakathini wakwaNyuswa ngokombono wenjulalwazi yefeminizimu.

## **2.5 Amaphepha ashicilelwe**

Ocwaningweni olwenziwe eNingizimu Afrika kukhona ucwaningo oluvela njengamaphepha ashicilelwe. UPauw (1990) ephepheni elithi *Widows and Ritual Danger in Sotho and Tswana Communities* ubheka ubungozi bamasiko kubafelokazi basemphakathini wabeSuthu nowabeTswana.

UDaber (2003) ephepheni elithi *The Gendered Construction of Mourning and Cleansing Rites of Widowhood Amongst the Zulu Speaking People of Ndwedwe Community, KwaZulu-Natal* ubheka indlela okwenziwa ngayo isiko lokuzila nelokugezwa emphakathini wabantu abakhuluma isiZulu baseNdwedwe. UManyedi (2003) ephepheni elithi *Experience of Widowhood and Beliefs about the Mourning Process of the Batswana People*, ubheka izimo zokuba ngumfelokazi nezinkolelo ngendlela abantu abangabaTswana abazila ngayo.

URosenblatt noNkosi (2007) ephepheni elithi *South African Zulu Widows in a Time of Poverty and Social Change*, babheka abafelokazi abangamaZulu esikhathini sobubha kanye nasesikhathini sokushintsha kwezokuhlalisana. Kuleli phepha bazama ukuqonda indlela abafelokazi abaziphilisa ngayo enkathini yobubha emveni kokushona kwabayeni babo.

USomhlaba (2009) ephepheni elithi *Stress, Coping styles, and Spousal Bereavement: Exploring Patterns of Grieving among Black Widowed Spouses in Rural South Africa*, ubheka ingcindezi, nezindlela zokubhekana nengcindezi kubafelokazi basezindaweni zasemakhaya eNingizimu Afrika. Kuleli phepha ubheka ukuthi ngabe yiziphi izingcindezi abafelokazi basezindaweni zasemakhaya abahlangabezana nazo. Uphinde abheke ukuthi iziphi izindlela abazisebenzisayo ukubhekana nezingcindezi abahlangabezana nazo.

U-Idialu (2012) ephepheni elithi *The Inhumane Treatment of Widows in African Communities*, ubheka indlela okuphathwa ngayo abafelokazi emiphakathini yase-Afrika. Kuleli phepha kubhekwa indlela engenabo ubuntu abafelokazi imvamisa abaphiliswa ngayo emiphakathini. Ubheka ukuhlukumezeka, ukucwasa, nokuphoqeelwa ukwenza izinto abangahambisani nazo.

URajuili- Masilo (2012) ephepheni elithi “*Women Mourn and Men Carry on*”: *African Women Mourning Practices: A South African Example*, ubheka indlela abantu besifazane abazila ngayo uma kuqhathaniswa nabesilisa. Kuleli phepha kuqhathaniswa izindlela ezahlukenene abantu besifazane nabesilisa abazila ngazo.

UTasie (2013) ephepheni elithi *Africa Widowhood Rites: A Bane or Boom for African Women*, ubheka amasiko obufelokazi kubafelokazi base-Afrika. UDavhana-Maselesele (2015) ephepheni elithi “*Why did this happen to me?*”: *Experiences of Limpopo Widowhood Among the Vhavenda in Limpopo* ubheka izimo ezibhekana nabafelokazi abangamaVenda.

Luningana olunye ucwaningo olukhona oluhlobene nalesi sihloko kodwa umcwaningi akhethe ukulushiya ngaphandle. Esinye sezizathu ngukuthi belucishe lufane nalolu olubalwe lapha ngenhla. Olunye beluqhele kakhulu esihlokweni salolu cwaningo. Inhloso enkulu yokuphawula ngalolu cwaningo olubalwe ngenhla bekungukuveza igebe elikhona elizovalwa yilolu cwaningo.

## **2.6 Isiphetho**

Kulesi sahluko bekubuyekezwa imibhalo yocwaningo esibhaliwe mayelana nabafelokazi nobufelokazi. Kulesi sahluko bekubhekwa imibhalo yocwaningo eyahlukenene etholakala emazweni aphesheya esishicilelwe ecwaninga ngabafelokazi. Kuye kwabhekwa nemibhalo eshicilelwe ezwenikazi lase-Afrika naseNingizimu-Afrika. Inhloso yesahluko bekungukubheka ukuthi ngabe abanye abacwaningi sebecwaninge ngani mayelana nabafelokazi. Kulesi sahluko kuvelile ukuthi lusashoda ucwaningo olumayelana nabafelokazi abatholakala emibhalweni.

Kulo lonke lolu cwaningo oselubalwe ngenhla, kuyavela ukuthi lukhona ucwaningo oselwenziwe ngabacwaningi abahlukenene ngokwemikhakha. Ucwaningo olungenhla luveza izinto abacwaningi abacwaninga ngazo mayelana nabafelokazi nobufelokazi. Iningi locwaningo lubheka indlela abafelokazi abaphila ngayo emiphakathini eyahlukenene abahlala kuyona. Olunye ucwaningo lucwaninga ngezinsalelo abafelokazi abahlangabezana nazo emveni kokushonelwa ngabayeni babo. Olunye lubheka isimomqondo somphakathi mayelana

nobufelokazi. Okugqamayo nokho ngukuthi ucwaningo oluningi lugxile kokwenzeka ngokoqobo kubafelokazi nasemphakathini, hhayi okususelwe ekhanda nje.

Lolu cwaningo luzohluka ngoba lubheka indlela abafelokazi abavezwa ngayo emibhalweni yesiZulu eqokiwe. Kulolu cwaningo kusetshenziswa imibhalo eyahlukene yesiZulu engamanoveli, izindaba ezimfishane nemidlalo emide nenkundlanye. Okubhekwayo kulolu cwaningo yizizinda zabafelokazi abatholakala emibhalweni eqokiwe. Lapho kuzobe kubhekwa ukuthi yimiphi imisebenzi abayenzeyo yokuziphilisa, ubudala babo okuvezwa ngababhali bemibhalo yesiZulu eqokiwe kanjalo nezimbangela zokuba ngabafelokazi. Kuzobuye kubhekwe izinselelo abahlangabezana nazo emveni kokushona kwabayeni babo. Bakhona abacwaningi abalibhekile leli phuzu belibheka kubafelokazi abahlukene ngokweminyaka nangezindawo abatholaka kuzona. Kulolu cwaningo kugxilwe kubafelokazi abatholakala emibhalweni eqokiwe yesiZulu.

Lolu cwaningo lwenzelwa ukuvala igebe elivela likhona emibhalweni yobuciko ngokucwaningwa ngabafelokazi.

## ISAHLUKO SESITHATHU

### IZINDLELA ZOKWENZA UCWANINGO NEZINJULALWAZI ZOCWANINGO

#### 3.1 Isingeniso

Kulesi sahluko kuzobhekwa izindlela ezisetshenzisiwe ukuqoqa ulwazi oluphathelele nalolu cwaningo nezinjulalwazi zocwaningo. Kulesi sahluko kuzoqale kuphawulwe ngezinhlobo ezahlukene zamapharadayimu, ipharadayimu esetshenzisiwe kulolu cwaningo, nendlela esetshenzisiwe ukwenza ucwaningo. Kuzobuye kuphawulwe ngezinjulalwazi zalolu cwaningo.

#### 3.2 Izindlela zokwenza ucwaningo

Izindlela zokwenza ucwaningo yizindlela umcwaningi azisebenzisayo ukuqoqa nokuhlaziya ulwazi locwaningo. Lezi zindlela zokwenza ucwaningo zakhelwe ukuthi umcwaningi akwazi ukuqoqa ulwazi olufanele nolunobuqiniso. UMcMillan noSchumacher (2010) bathi izindlela zokwenza ucwaningo zihlelelwe ukuxazulula izingqinamba zocwaningo. NgokukaDenzil noLincon (2005) izindlela zokwenza ucwaningo zincike emvelweni yemibuzo yocwaningo nakulokho okucutshungulwayo ocwaningweni. Izindlela zokwenza ucwaningo ziwuhlaka lapho ucwaningo lwenzelwa phakathi kwazo noma isisekelo ucwaningo olugxilise kusona (Brown, 2006). Izindlela zokwenza ucwaningo kufanele zikwazi ukuthi zifeze imisebenzi emibili. Umsebenzi wokuqala ilowo wokuthi kufanele zikwazi ukufeza izinhloso zocwaningo. Owesibili, kufanele zikwazi ukuthi zikhiqize imiphumela ethi ayifane nocwaningo olunemvelaphi efana nocwaningo olwenziwayo (Allan noRandy, 2005).

##### 3.2.1 Ipharadayimu yocwaningo

UMazibuko (2008), uChiliza benoKawulich (2011) bathi ukuqokwa kwepharadayimu okuyiyonayona kubalulekile kunoma yiluphi ucwaningo ngoba iyona eba yisisekelo socwaningo lonke. Ukubuyekeza imibhalo yongoti abahlukene kwezokucwaninga kwenza ukuthi umcwaningi athole ukuqonda okujulile ngencazelo yepharadayimu. Ngokwesibonelo encwadini ethi *The Structure of Revolution* umcwaningi waseMelika uThomas Kuhn (1962) waqala ukusebenzisa itemu elithi pharadayimu ukuchaza indlela yokucabanga eyifilosofi. Leli temu lisukela olimini lwesiGrikhi, egameni elichaza iphetheni. Leli temu ocwaningweni lwezemfundo lisetshenziswa ukuchaza indlela abacwaningi ababuka ngayo umhlaba. (Mackenzi noKnipe, 2006). Lokhu kubukwa komhlaba kusho imibono noma ukucabanga noma

indlela yemicabango noma izinkolelo iningi elikholelwa kuzona, ezikhomba indlela okufanele kuhunyushwe ngayo ulwazi locwaningo. ULather (1986) uchaza ipharadayimu yocwaningo njengento evezisa izinkolelo zomcwaningi ngomhlaba aphila kuwona noma afisa ukuphila kuwona. Ipharadayimu iqukukethe iqoqa lezinkolelo nemigomo elungisa indlela umcwaningi abuka ngayo umhlaba nendlela ahumusha ngayo izinto emhlabeni aphila kuwona. Ipharadayimu ngamehlo umcwaningi abuka ngawo umhlaba. Ngamehlo umcwaningi ahlola ngawo izindlela zokwenza ucwaningo lapho ebheka ukuthi ulwazi locwaningo uzoluhlaziya kanjani. UGuba noLincoln (1994) abangogoti kwezokucwaninga bachaza ipharadayimu njengenkokolelo eyisisekelo eqapha izenzo zomcwaningi. Amapharadayimu abalulekile ngoba anikeza izinkolelo aphinde akhombise abacwaningi ukuthi yimaphi amapharadayimu abalungele emkhakheni wabo. Amapharadayimu akhombisa ukuthi ikuphi okufanele kucutshungulwe, kuzocutshungulwa kanjani lokhu nokuthi imiphumela yocwaningo izohunyushwa kanjani.

NgokukaLincon noGuba (1985) ipharadayimu inezingxenye ezihlukahlukene futhi iyizinhlobo ezahlukahlukeni zokubheka umhlaba, kuye ngalokho umcwaningi agxile kukho.

### **3.2.1.1 Ipharadayimu ehumushayo**

Lolu cwaningo lulandela imigomo yepharadayimu ehumushayo ebuye yaziwe ngokuthi ipharadayimu eqondayo ngokukaMazibuko (2008). Ingqikithi yepharadayimu eqondayo ukuqondisisa umhlaba wezimo zabantu abaphilayo. Le pharadayimu yenza imizamo yokuthola ulwazi ngalokho okucwaningwayo. Iphinde yenze imizamo yokuqonda nokuhumusha imicabango noma incazelo yalokho okucwaningwayo. Imizamo eyenziwayo kule pharadayimu ngokuqonda umbono walokho okucwaningwayo kunokuqonda umbono wocwaningwayo.

Le pharadayimu igcizelela ukuqonda umuntu ngamunye nokuqonda indlela umuntu ahumusha ngayo umhlaba aphila kuwona. Ingqikithi yepharadiyam ehumushayo ithi iqiniso lakhiwa ukuhlalisana kwabantu emiphakathini yabo (Bagon noBirklen, 1998). Lokhu kudala ukuthi le pharadayimu ivame ukuhambisana ne-*constructivism theory*. Kulolu hlobo lwepharadayimu injulalwazi ayiluholi ucwaningo olwenziwayo kodwa ipharadayimu imvamisa ilandela ngemuva kocwaningo. Lokhu kudalwa ngokuthi injulalwazi kufanele izinze olwazini olutholiwe (Fixco,1998) noMihesuah (2005).

### 3.2.1.2. Imicabango yepharadayimu ehumushayo

Le pharadayimu inemicabango ye-*subjective epistemology*, *eye-relativist eye-ontology*, *eye-naturalist methodology* neye-*balance axiology* (Creswell, 2003). Imicabango ye-*subjective epistemology* ithi umcwaningi unikeza incazelo yocwaningo ngokusebenzisa imicabango yakhe. Ukulungiswa kolwazi locwaningo kwenziwa ngokuxhumana phakathi komcwaningi nalabo abayingxenywe yocwaningo. Ngokomcabango we-*subjective epistemology*, kunokuqonda kokuthi umcwaningi uzohlobanisa ulwazi analo ngokuhlalisana kwasemphakathini njengemiphumela yolwazi lwempilo yakhe ngqo (Punch, 2005). Kunenkolelo ethi umcwaningi nokucwaningwayo kuyahlangana, kube nengxoxo, imibuzo, ukulalela, ukufunda, ukubhala nokuqopha ulwazi locwaningo.

Umcabango we-*relativist ontology* uchaza ukuthi umcwaningi uyakholelwa ekuthini isimo esicwaningwayo siqukethe amaqiniso amaningi. Lawo maqiniso angacwaningwa, izincazelo ezivela kulawo maqiniso zakhiwa ukuxhamana phakathi komcwaningi nababambe iqhaza ocwaningweni (Chalmers, Maneley noWasserman, 2005).

Umcabango we-*naturalist methodology* uveza ukuthi umcwaningi usebenzisa ulwazi aluthole ngokwenza izigxongxo, izinkulumo, imilayezo nokuthi abe yingxenywe yocwaningo.

Umcabango we-*balanced axiology* uthi imiphumela yocwaningo izoveza ukubaluleka komcwaningi. Imiphumela yocwaningo kufanele izame ukuthula isethulo esilinganayo.

### 3.2.1.3 Izisekelo zocwaningo olusekelwe kupharadayimu ehumushayo

- Ucwaningo olusebenzisa ipharadayimu ehumushayo kufanele luvume ukuthi umhlaba okuphilwa kuwona ngeke wakwazi ukuqondwa ngokusebenzisa umbono womuntu ngamunye (Mertens 2009).
- Kufanele ucwaningo kube olunenkolelo ethi iqiniso alilinye kodwa kunamaqiniso amaningi akhona. Iqiniso lakhiwa ukuhlalisana kwabantu emiphakathini (Chambers, 1997 no-Escobar, 1995).
- Ucwaningo kufanele lube nokuvuma ukuthi kukhona ukuxhumana okukhona phakathi komcwaningi nalokho okucwaningwayo.
- Ocwaningweni kufanele kube nokuvuma ukuthi umongo ubalulekile ocwaningweni, olwazini nasekwazini (Gillian, 1982).
- Ucwaningo kufanele lube nenkolelo ethi ulwazi lwakhiwa yilokho okutholwa ocwaningweni, ngakho inani elenziwe nenani locwaningo kufanele kucace.

- Kusidingo sokuqonda umuntu ngamunye konokuqonda imithetho yomhlaba jikelele.
- Ibalulekile inkolelo ethi izimbangela nemiphumelela kusondelene kakhulu.

Lolu cwaningo lwenziwe lwaba ngaphakathi kwepharadayimu eqondayo. Ipharadayimu eqondayo yiyona elungele lolu hlobo locwaningo njengoba lucwaninga ngokuvezwa kwabafelokazi emibhalweni yobuciko besiZulu.

UNueman (2000) ecashunwe kuMazibuko (2008) uthi enye yezimpawu zepharadayimu eqondayo ngukuthi igcizelela ukufunda okunzulu, noma ukuhlolwa kwendikimba yombhalo noma indikimba yokukhulunywayo noma izithombe. Kulolu cwaningo kubhekwa indlela ababhali bemibhalo yobuciko besiZulu abaveza ngayo abafelokazi emibhalweni eyahlukene. Lokhu kwenza le pharadayimu kube iyona efanele ukuthi kusekelwe kuyona ucwaningo olwenziwayo. Lolu cwaningo lubheka imibhalo ababhali abahlukene asebeyibhalile ngabafelokazi. Uma siqhubeka nokucaphuna uNueman (2000) kuMazibuko (2008) uthi umcwaningi osebenzisa ipharadayimu eqondayo ungena athi shi embonweni wokwethulwa yilokho akucwaningayo njengento ephelele. Umcwaningi izimpendulo zocwaningo uzithola ngokuthi afundisise leyo mibhalo ayiqokile. Bese akufundile ekuhumusha ngokuhambisana nocwaningo alwenzayo.

### **3.3 Izindlela zokwenza ucwaningo**

Yize zikhona izindlela ezahlukene zokuqoqa ulwazi, izindlela zokuqoqa ulwazi ezijwayelekile ilezo ezimbili ezibizwa ngokuthi ikhwalithethivu nekhwantithev (Flick, 2000). Lezi zindlela zokuqoqa nokuhlaziya ulwazi locwaningo zinezinhloso kanye nezindlela ezahlukene zokuqoqa ulwazi (Smith, 2001). Zombili lezi zindlela zibalulekile ekutholeni ulwazi oluhlukene locwaningo.

Ikhwantithethivu yasungulwa emkhakheni wesayensi yezemvelo. Inhloso kwakungukufunda kabanzi izimanga ezivelayo zemvelo. Ikhwalithethivu yona yasungulelwa emkhakheni wesayensi yezokuhlalisana, inhloso kwakunikeza amandla abacwaningi ukufunda kabanzi ngezimanga ezivelayo eziphathelele nezokuhlalisana kwabantu emiphakathini namasiko emiphakathini. Ucwaningo lwekhwalithethivu lungolwemvelo. Luhlose ukufunda ngempilo yemihla ngemihla yamaqoqa abantu abahlukene nemiphakathi eyahlukene ezizindeneni zayo zemvelo. Ikhwantithethivu ithulwa ngokusebenzisa izinombolo namagrafu. Ikhwantithethivu isetshenziselwa ukuvivinya nokuqinisekisa izinjulalwazi nemibono. Ikhwalithethivu ithulwa

ngokusetshenziswa kwamagama ukuthula imiphumela. Isetshenziselwa ukuqonda kabanzi imicabango nezipiliyoni zabantu empilweni. Yize zimbili izindlela zokuqoqa ulwazi locwaningo, kulolu cwaningo kulandelwa indlela yekhwalthethivu.

### **3.3.1 Ucwano ngendlela yekhwalthethivu**

Ikhwalithethivu uhlobo lwendlela yokwenza ucwano oluhlose ukucwano ngempilo yemihla nemihla yamaqoqa abantu abahlukene (Morse, 1994). Uhlobo lwendlela yokwenza ucwano oluqoqa luphinde lusebenze ngolwazi olungeyizo izinombolo. Lolu hlobo lwendlela yokwenza ucwano luhlose ukuhumusha incazelo equkethwe ulwazi ukuze sikwazi ukuqonda impilo yokuhlalisana yalelo qoqa elihlosiwe (Tracy, 2019). Le ndlela yokwenza ucwano ifanele ukuba isetshenziswe kulolu cwaningo olwenziwayo. Kulolu cwaningo kucwano kabanzi ngeqoqa labantu okungabafelokazi emibhalweni yesiZulu. Kulolu cwaningo kuzobhekwa ukuthi ngabe ababhali bemibhalo eyahlukene efana namanoveli, imidlalo nezindaba ezimfishane babaveza kanjani abafelokazi emibhalweni yobuciko besiZulu. UDenzel noLincon (2003) bathi ikhwalthethivu ihlose ukuqondisisa noma ukuhumusha isimo ngendlela abantu abasiqonda ngayo. UDemegan noFleming (2007) bathi ikhwalthethivu ithola izingqinamba mayelana nalokho okucwano ngenxa yokuthi kuncane okwaziwayo ngakho. Alwandile ucwano olukhuluma ngabafelokazi nanxa kodwa abafelokazi banda imihla namalanga. UMyers (2009) uthi ikhwalthethivu yakhelwe ukuthi isize umcwano ukuthi akwazi ukuthi aqonde abantu, indlela abantu abahlalisana ngayo emiphakathini, amasiko nokunye.

### **3.3.2 Isampula**

Umcwano olandela indlela yokwenza ucwano yekhwalthethivu angakhetha ukusebenzisa izindlela eziningi ukukhetha isampula yakhe azoyisebenzisa ocwano ngweni lwakhe (Fischer, 2011). Ngokwale ndlela yokwenza ucwano ikhwalthethivu, kukhona uhlobo lwesampula okuthiwa *i-purposive sample*, *i-snow-ball sample* ne-*convenience sample*. USilverman (2000) uchaza *i-purposive sample*, njengendlela yokukhetha lapho umcwano esebenzisa izinto ezimbalwa ezifanele ucwano ngenhloso yokufeza izidingo zocwano.

Kulolu cwaningo umcwano uzosebenzisa imibhalo yobuciko besiZulu elinganiselwa kwengama-21 eyahlukene. Le mibhalo ezosetshenziswa, imibhalo yobuciko besiZulu



engamanoveli, izindaba ezimfushane nemidlalo. Inhloso yokukhethwa kwale mibhalo yobuciko besiZulu, ukusiza umcwaningi ukuba athole ulwazi olufanele nolwanele ekwenzeni ucwaningo lwakhe lonke.

Ulwazi locwaningo luzotholwa ngokuthi umcwaningi abheke emibhalweni yobuciko besiZulu. Ngokwesibonelo, emibhalweni engamanoveli kubhekwa imibhalo ethi:

<i>Isithunzi SikaMufi</i>	S.S. Shabangu	(1987)
<i>Ifa Lenkululeko</i>	A.B. Shange	(1992)
<i>Ifa Ngukufa</i>	M.J. Mngadi	(2006)
<i>Umshado</i>	N. Zulu	(2006)
<i>Intando KaMufi</i>	S. Mathaba	(2016)

Emibhalweni eyizindaba ezimfishane ezivela kumaqoqo ahlukeni:

“Ingodosi Kadokotela”	D.B.Z Ntuli	(1969)
“Intando Kamufi”	D.B.Z. Ntuli	(1978)
“Iziqongo Zezintaba”	D.B.Z Ntuli	(1978)
“Ukuba Ngangazi”	Z.T.Mbhele	(2000)
“Uyongingena Ngifile”	M.T. Shabangu	(1995)
‘Lashon’ Ilanga”	S.S. Bhengu	(2006)
“Isivikelo”	S. Shabalala	(2006)
“Emahlukanandlela”	P. Mbuyazi	(2006)

Emibhalweni eyimidlalo emide kubhekwa le alandelayo:

<i>Ingwijikhwebu</i>	L. Molefe	(1989)
<i>Wayesezowela</i>	L. Molefe	(1992)
<i>Kwaze Kwalukhuni</i>	N.G. Sibiya	(2002)
<i>Kawumbiwa Ndawonye</i>	P.B. Vilakazi	(2009)

Emibhalweni eyimidlalo enkundlanye kubhekwa le elandelayo:

“Isomiso”	D.B.Z Ntuli	(1988)
“Indoni Yamanzi”	D.B.Z. Ntuli	(1992)
“Iqhinga”	P.B. Vilakazi	(1998)

### 3.4. Ukuqoqwa nokuhlaziywa kolwazi locwaningo

Izindlela zokuqoqa ulwazi ziningi nazo ngokwazo. Ngokwesibonelo kuvela izindlela ezingama-28 ezivezwe nguTesch (1990), izinhlobo eziyi-19 zikaWalcotts (2001) neziyisi-5 zikaCresswell (1998). Kulolu cwaningo kubonakale kukuhle ukuba kukhethwe indlela yokuqoqa ulwazi leyo yokucubungula imibhalo. Le ndlela uKumar (2014) uyichaza njengendlela lapho umcwaningi efundisisa imibhalo ngokujulile ngenhloso yokuthola ulwazi. Imibhalo engacutshungulwa ngumcwaningi kungaba imibhalo yobuciko, amadayari, amaphephandaba, amajenali, izithombe nokunye (Novikov noNovikov, 2012). Ngakho-ke kulolu cwaningo kuzocutshungulwa imibhalo yobuciko besiZulu ekhuluma ngobufelokazi.

NgokukaGrace (1965:5) imibhalo iveza amaqiniso futhi ibuye ibe yindlela yokudlulisa imibono enobuhlakani nokubaluleka emphakathini. Ubuye athi imibhalo le isifundisa indlela yokuphila nokuqonda impilo kabanzi. Yingakho-ke ethi imibhalo iyisibuko sempilo lapho sizibuka khona, sihlale inkambo yethu. Ukuchazwa kwemibhalo ngemibhalo ethula amaqiniso ngempilo kwenza kube lula ukuba umcwaningi angakwazi ukuthi enze ucwaningo lwakhe ngokubheka imibhalo ukuze athole ulwazi oluzomsiza ekuqhubeni ucwaningo lwakhe ngempumelelo. UBarnard (2002) ugqwalisa ngokuthi athi asikho isidingo sokufuna ucwaningo olusha uma seluvele lukhona olubhaliwe emibhalweni. Kulolu cwaningo kuzosetshenziswa amanoveli, izindaba ezimfishane nemidlalo ekhuluma ngobufelokazi.

### 3.5 Izinjulalwazi zocwaningo

Kubalulekile ukuthi umcwaningi asebenzise injulalwazi noma injulalwazi ezikhethiwe uma enza ucwaningo lwakhe. Lokhu kubaluleka ngokusho kukaNkumane (1995) sekufana nempopo kulowo osuke ezokwenza ucwaningo olubhekiswe embhalweni ngoba sekufanele abe nohlobo oluthile noma izinhlobo ezithile zezinjulalwazi azozisebenzisa ukuhlaziya imibhalo. NgokukaMcNulty (2003) injulalwazi iwuhlaka olunesidingo futhi iyisisekelo esakha isimo sokuqonda okuzocwaningwa. UNdimande (1998:17) uthi injulalwazi ingumhlahlandlela ohlahlwa nguSonjulalwazi ngokubona ukwenzeka kwezinto emhlabeni. Kulolu cwaningo kuzosetshenziswa injulalwazi i-*Cycle of Socialisation* nenjulalwazi i-*Hermeneutics*

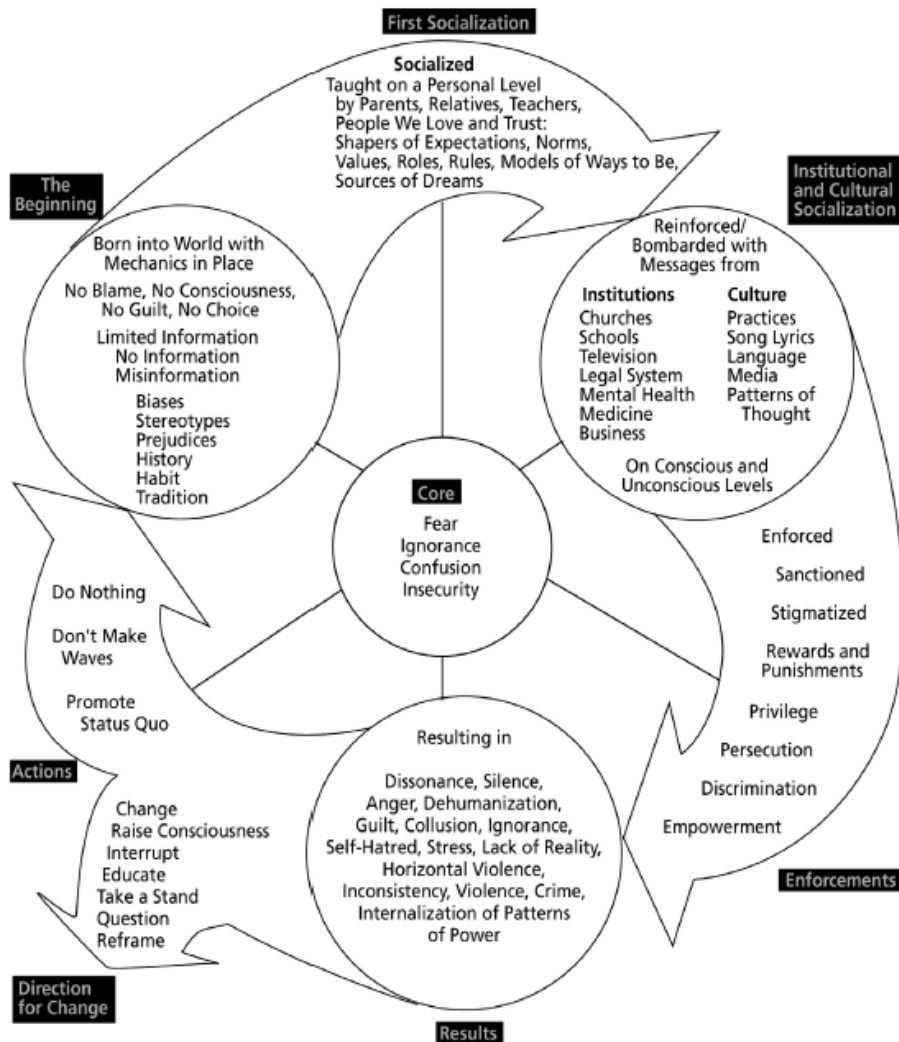
### 3.5.1 Injulalwazi i-Cycle of Socialization

Ngaphambi kokuthi kugxilwe enjulalwazini i-Cycle of Socialization kuhle ukuqala ngokuchaza igama elithi *socialization*. UKirby (2000) uthi *i-socialization* indlela abantu abafunda ngayo indlela yokuziphatha namasiko emiphakathini abakhulela nabahlala kuyona. UGecas (1979) uthi *i-socialisation* umgudu wokuthuthuka noma woshintsho umuntu adlula kuwona njengomphumela womthelela wezokuhlalisana.

Injulalwazi i-Cycle of Socialization ikhombisa ukuthi *i-socialization* yenzeka kanjani, ivela kuyiphi imithombo, inamuphi umthelela empilweni yabantu. Lapha ocwaningweni kuzosetshensizwa le njulalwazi ukubheka ukuvezwa kwabafelokazi emibhalweni yobuciko besiZulu. Ngale njulalwazi kuvezwa umsuka wezinselelo zabafelokazi emibhalweni, isimomqondo ngobufelokazi emindenini, emiphakathini nasesikweni ngokuvezwa imibhalo. Kubuye kuvezwe izinqumo nemiphumela yezinqumo abafelokazi abazithathayo ngokwase mibhalweni.

I-Cycle of Socialisation injulalwazi eyakhiwe yizindilinga ezintathu nemicibisholo ehambisana nezidilinga ezintathu. Indilinga ngayinye iveza ukuthi abantu bazifunda kanjani izindlela zokuziphatha namasiko emiphakathini abahlala kuyona. Ziveza ukuthi ushintsho lwenzeka kanjani kubantu emveni kokuthola izimfundiso ezahlukeneyo.

# Cycle of Socialization



Umdwebo wenjulalwazi *i-Cycle of Socialization* (Harro, 2004)

## 3.5.1.1 Isiqalo

Ngokwale njulalwazi *i-socialization* yenzeka ngaphambi kokuthi abantu bazalwe. Abantu abazikhetheli ukuthi bafuna ukuba yibuphi ubulili, uluphi uhlanga nokunye. Lezi zinkomba zokuhlalisana bazwala nazo (Kline, 2013). Akukho ukuzikhethela. Ukubhekisa emibhalweni yobuciko besiZulu, abafelokazi emibhalweni abazikhetheli ukuthi bafuna ukuba ngabafelokazi. Isimo sokuba ngumfelokazi siyazifikela nje ngale kokuzikhethela. Emibhalweni kuvela ukuthi

abanye babafelokazi bangabafelokazi ngenxa yokugula, abanye kungenxa yezingosi zezimoto abanye kubafica bengalindele.

Le njulalwazi iqhubeka ithi abantu bazalelwa emhlabeni osuvele unemithetho, izindima ezifanele abantu baziklame futhi konke lokhu kusuke sekusebenza (Fajans, 1997). Uma kubhekwa emibhalweni sithola abafelokazi bethi beshonelwa ngabayeni babo, bafice imithetho, amaqhaza okufanele bawabambe njengoba sebengabafelokazi. Yonke le mithetho nezindima okufanele ziklanywe. Zindala kakhulu zifakwa zikhona emhlabeni futhi sezisebenza. Uma sibheka emibhalweni sithola umthetho wokuthi abafelokazi kufanele bazile bazilele abayeni babo. Sithola ukuthi abafelokazi kufanele bakhulise abantwana babo emveni kokushona kwabayeni babo. Sithola kuvela emibhalweni ukuthi abafelokazi balindeleke ukuthi baziphathe kahle emveni kokushona kwabayeni babo.

### **3.5.1.2 Izimfundiso zokuqala**

Ngokwale njulalwazi emveni kokuthi abantu bazalwa babe sebefundiswa ngabantu ababathandayo nabantu ababethembayo kakhulu (Austin, 2011). Imvamisa kuba imindeni nabantu abadala ababakhulisayo. Laba bantu ababethembayo babafundisa indlela okufanele bazichaze ngayo, imithetho okufanele bayilande, izindima okufanele baziklame empilweni, okufanele bakulindele empilweni ezayo (Landreman, 2013). Imvamisa babukela kubona laba bantu ababafundisa indlela yokuziphatha. Emibhalweni sithola abafelokazi bethola izimfundiso zokuthi kusho ukuthini ukuba ngumfelokazi. Emibhalweni sithola befundiswa imithetho okufanele bayilande njengoba sebengabafelokazi. Abafelokazi emibhalweni bavela befundiswa ngezindima okufanele baziklame nendlela okufanele baziphathe ngayo. Emibhalweni kuyavela abafelokazi befundiswa imithetho okufanele bayilande, indlela yokuziphatha, izinto okufanele bazenze nezinto okungafanele bazenze.

Enovelini kaShange (1992:05) ethi *Ifa Lenkululeko* sithola uDlamini etshela uDaisy ukuthi kuyazilwa uma kushoniwe kwaDlamini:

Empeleni ngingathi sithunywe umndeni ukuba sizozwisisa mayelana nalolu daba lokungazili kwakho. Besazi ukuthi kulisiko lethu thina bantu abansundu, nakithi emndenini wakwaDlamini ukuthi owesifazane azile lapho eshonelwe yindoda.

Okuvelayo emibhalweni ukuthi abafelokazi babekelwa umthetho wokuthi kufanele bazile, bazilele abayeni babo uma sebeshonile. Lokho kufanele bakukhombise ngokufaka izingubo ezimnyama.

Enovelini kaMathaba (2012: 20) ethi *Intando Kamufi* sithola uMnguni etshela uMaDube umthetho wokuthi kufanele aye ekhaya ayohlala emakhandleleni:

Wena kusasa uyohlala emakhandleleni. Akukho amakhandlela azolayithwa lapha ejalidini Akukho dlozi lahlala lapha. Kusehlane lapha. Akumuzi lona. Angifuni ngimdala ngibuye ngenze okuphambene.

Okuvelayo emibhalweni ukuthi abafelokazi ngale komthetho wokuzila ngezingubo ezimnyama, uma beshonelwe kufanele bahlale emakhandleleni. Emibhalweni yobuciko besiZulu kubuye kuvele umthetho wokuziphatha kwabafelokazi. Enovelini kaShange (1993:20) ethi *Ifa Lenkululeko* sithola umama kaDaisy etshela uDaisy ukuthi kufanele aziphathe kahle engalokhu ehla enyuka namadoda:

Ukukhululeka kwani weDaisy? Lutho. Ungagangi la wena. Uziphathe kahle, ungavumi ukudukiswa yinoma yini eqhamukayo esikhaleni.

Okuvelayo emibhalweni ukuthi abafelokazi kunendlela okufanele baziphathe ngayo. Abafelokazi ngokwemibhalo kufanele baziphathe kahle. Bangavumeli ukuthi badukiswe kalula. Enovelini kaMathaba (2012:73) ethi *Intando Kamufi* sithola u-Anti kaMangena etshela uMaDube ukuthi kufanele aziphathe ngesizotha njengoba eshonelwe. Akufanele abange umsindo phezu kwesidumbu somyeni wakhe:

Ngeke kulunge makoti uma uziphatha kanje. Siyahlonishwa isidumbu somuntu futhi awubangwa umsindo phezu kwaso. Ungazidonseli amashwa ngoba kusasa uzozisola usudinga ukushwelezelwa emndenini.

Okuvelayo emibhalweni ukuthi abafelokazi bafanele bazithobe. Akulindelekile ukuthi bengabanga umsindo uma beshonelwe ngabayeni babo, kungenjalo ukuba nomsindo kwabo kungabenza babe namashwa. Ngale komthetho wokuzila nowokuziphatha abafelokazi emibhalweni abayalelwa yona, isikhathi esiningi bashayelwa umthetho othi mabangenwe uma beshonelwe. Imvamisa kuba ngumfowabo kamufi okuye kuthiwe makangene umfelokazi.

Endabeni emfishane kaShabangu (1987:73) ethi “Uyongingena Ngifile” sithola uDabula etshela uNokulunga ukuthi kufanele kube nguyena omngenayo njengomfowabo kaMaphumulo:

“Cha nkosikazi yomfowethu ngisho ukuthi akufanele uzwane nomunye umuntu ongeyena owakwaMaphumulo ozojika lapha bese eqhwaga ifa lomfowethu”.

Okuvelayo emibhalweni ukuthi abafelokazi abavunyelwe ukuthi bangazwana nabantu besilisa bangaphandle. Okuvelayo ukuthi bavumelekile ukuthi bazwane nalowo womndeni okungaba ngumfowabo womyeni noma isihlobo somndeni.

Emibhalweni kubuye kuvele izindima ezibekelwa abafelokazi okufanele baziklame empilweni yabo njengoba sebengabafelokazi. Enovelini kaMngadi (2006) ethi *Ifa Ngukufa* sithola umama kaMaShezi etshela uMaShezi ukuthi angalahli izingane zakhe ngenxa yendoda.

Endabeni emfishane kaShabalala (1995:79) ethi “Isivikelo” sithola udadewabo kaNokulunga etshela uNokulunga ukuthi kufanele abheke izingane nomuzi wakhe manje njengoba uSishi engasekho:

“Sekumele ubhekane nomuzi wakho nezingane zakho manje, ukhohlwe ezinye izinto.”

Okuvelayo emibhalweni ukuthi abafelokazi basuke sebelindeleke ukuthi babheke izingane zabo kungabi khona okunye abakunakayo ngaphandle kwezingane kanye nemizi yabo. Abafelokazi batshelwa ngamaqhaza okuwubheka izingane nemizi yabo.

Okuvelayo ezibonelweni ezimbalwa ezingenhla ukuthi abafelokazi batshelwa imithetho eyahlukene efana neyokuziphatha. Siyathola ukuthi abafelokazi emibhalweni babekelwe imithetho efana nokuthi akufanele babonakale behamba nabantu besilisa. Abafelokazi batshelwa ukuthi kufanele bazile uma beshonelwe njengokuthi bagqoke inzilo nokuthi umfelokazi uhlala emakhandleleni uma eshonelwe. Sithola nokuthi abafelokazi batshelwa nangesiko lokungenwa.

Esikuthola emibhalweni kuyahambisana nenjulalwazi lapho ithi abantu abafundiswa abantu ababathembayo nabantu ababukela kubona. Uma sibheka ezibonelweni ezicashunwe emibhalweni kuyavela ukuthi abafelokazi izimfundiso bazithola kubazali ababazalayo kanye nezihlobo zabo ezahlukene.

Ngokwale njulalwazi ngalezi mfundiso abazifundisayo akufanele babekwe icala. Ngoba nabo basuke bethathela esizindeneni sabo.

### **3.5.1.3 Izimfundiso zezikhungo namasiko**

Ngokwale njulalwazi, ngesikhathi abantu sebeqala ukuhambela izikhungo ezifana nezikole, amasonto, bedlala imidlalo ethile, besebenzisana nosonhlalakahle, bethenga imikhiqizo noma befunda ngezomthetho (Turpin noWalker, 2014), imithombo yokuthola izimfundiso noma inhlaliswano iyakhula. Ukukhula kwenhlaliswano kuncika ezikhungweni abazihambelayo. Le njulalwazi iqhubeka ithi imilayezo imvamisa abantu abayitholayo kulezi zikhungo, ileyo ebatshela ukuthi babe ngobani, ubani okumele babukele kuyena, imiphi imithetho okufanele bayilande (Tuttle, 2003). Bafunda ngamaqhaza abo, ikuphi okufanele bakukholwe.

Injulalwazi ibeka ukuthi eminye yemilayezo abayitholayo ingaba nakho ukuphambana noma ibe nokushayisana naleyo abayithola emakhaya.

Enovelini kaMngadi (2006) ethi *Ifa Ngukufa* sithola uMaShezi eya kummeli wakhe ngenhloso yokwaba ifa lakhe. Ummeli kaMaShezi uyamtshela ukuthi unelungelo lokwaba ifa lakhe ngendlela athanda ngayo.

Enovelini kaShabangu (1987) ethi *Isithunzi Sikamufi* sithola uMaMkhize eya kummeli wakhe naye ngenhloso yokuthi avimbe uZuzumuzi angalithathi ifa lakhe. Ummeli kaMaMkhize umtshela ukuthi konke okwakwaMhlongo kusegameni lakhe, akangakhathazeki.

Enovelini kaShange (1992:37) ethi *Ifa Lenkululeko* uDaisy uya kummeli ngenxa yokuthi abakwaDlamini bayamulwisa ngefa alishiyelwa uThemba. Ummeli kaDaisy utshela uDaisy ukuthi abakwaDlamini ngeke bakwazi ukushintsha okubhalwe encwadini yefa lakhe:

Ubuza into esobala. Bebebalisa ngemali le esengikunike yona, bethi ababoni ukuthi uzoyisebenzisa kahle, bethi ayikufanele. Njengoba ngishilo, ngabatshele ngathi ngeyakho wedwa, isho njalo incwadi.

Enovelini kaMathaba (2012:27) ethi *Intando Kamufi* sithola uMaDube eya kummeli wakhe ngenxa yokuthi uMnguni akahambisani nokulothiswa kukaThemba. Ummeli kaMaDube utshela uMaDube ukuthi njengenkosi kazi kaMangena unelungelo lokugcina isifiso somyeni:

Wenzise okwendoda uMangena. Ukumelile akholelwa kukho afisa ukuba kwenzeke uma eseshonile. Sesakhathala imibango yemindeneni kubangwa lapho sekushone inhloko yomuzi.

Okuvelayo ezibonelweni ezimbalwa ezingenhla ukuthi abafelokazi emibhalweni bathola imilayezo emisha evela ezikhungweni abathola kuzona ulwazi. Abafelokazi emibhalweni bavela beya kubameli babo ukuyocela usizo. Ulwazi abalutholayo kubameli lwenza ukuthi lokho abakufundiswe abazali kanye nabantu abadala kube nokushayisana. Lapha ezibonelweni sithola ukuthi abafelokazi emibhalweni bathola imilayezo efana nokuthi banamalungelo okuzigcinela amafa abo. Kanti imilayezo abayithole emakhaya ileyo yokuthi kufanele ifa balabelane nezihlobo. Bathola umlayezo wokuthi ifa labo bangalidla nanoma yimuphi umuntu abamthandayo. Emakhaya bebethole umlayezo yokuthi akufanele bazwane nabantu besilisa. Imilayezo isiba nokushayisana.

Le njulalwazi ibeka ukuthi labo abazuzayo ngemithetho ebekiwe ababuboni ububi baleyo mithetho. Kuthi labo abacindezelwe imithetho ibona abazwelayo kakhulu.



Okuvela emibhalweni yobuciko kuyahambisana nenjulalwazi. Okuvelayo ukuthi imilayezo abayitholayo abafelokazi ezikhungweni abazihambelayo iyashayisana naleyo abayithola emakhaya nasemasikweni.

#### **3.5.1.4 Ukugxiliswa kwezimfundiso**

Ngokwale njulalwazi kungabukeka kulula ukuphonsa umbuzo kubantu wokuthi kungani bengaqali ngokuthi bazicabangele ngokuzimela uma lokhu abakubonayo kungabaphathi kahle kumbe bengahambisani nakho (Goncalves, 2005). Le njulalwazi ithi abantu kusuke kungekhona ukuthi bayayiziba imithetho ababekelwa yona, izindima okufanele baziklame nemilayezo eyahlukene. Labo abangaphathekile kahle akulula ukuthi bavele bazicabangele ngokuzimela (Brim noWheeler, 1976). Ngokwale njulalwazi oveza okungahambisani nemithetho, nemilayezo nezindima okufanele aziklame uthola ukujeziswa (Adams, uBell noGriffin, 2007). Kuthi lowo othobela imithetho, imilayezo nezindima okufanele ziklanywe uthola ukuklonyeliswa. Lowo ophula imithetho uthathwa njengomuntu odala izinkinga nowuhlupho emiphakathini.

Enovelini kaShange (1992:51) ethi *Ifa Lenkululeko* sithola uDlamini ethi uDaisy uyintombazane eluhlaza. Lokhu kungenxa yokuthi uDaisy uveze ukungahambisani nesiko lokuzila abakwaDlamini abafuna ukuthi alilandele:

Kufanele impela ukhulume kanjalo ngoba wawungekho mhla ngihambe noJili siyokhuluma nalentombazane. Ukuba ubazi kahle ubuluhlaza bayo, ngabe awungigqugquzeli ukuba ngiphindele kuyona. Yini entsha ezoqhamuka kuleya ntombazane.

Enovelini kaMathaba (2012:74) ethi *Intando Kamufi* sithola uMaDube ethathwa njengomuntu oweyisayo uma ekhombisa ukungavumelani nabakwaMnguni ukuthi bathathe isidumbu sikaMangena bayosingcwaba ekhaya elikhulu:

Angeke-ke ungikhiphise okwenja emzini kaMangena. Kanti ududwa ukuthi ngiyakuhlekela wena sidwedwe. Baqinisile uma bethi uyeyisa.

Enovelini kaMngadi (1992) ethi *Ifa Ngukufa* sithola uMaShezi ethandana noDustin. Ukuthandana kukaMaShezi noDustin kudala ukuthi amadodana akhe nabazali bakhe bengazwani. Amadodana kaMaShezi ancanela ukuthi angabe esakhulumisana noMaShezi. Unina kaMaShezi yena uncanela ukuthi baqhelelane naye ngenxa yokuthi uMaShezi akafuni ukubalalela uma bemyala ngomngcwabo.

Enovelini kaShabangu (1987:136) ethi *Isithunzi Sikamufi* sithola uMaMkhize ebonakala noSgwili ezilile. Umphakathi awuhambisani nesenzo sikaMaMkhize sokuthi abonakale ehla enyuka nabantu besilisa ebe esazilile:

“Uthini MaMgo? Kukhulunywa ngami ezindlini zotshwala kuthiwa ngenzeni?”

Enovelini kaZulu (2006:46) ethi *Umshado* sithola uTholi efuna ukushada noBheki. Abazali bakaBheki abahambisani nokuthi uBheki angashada nomfelokazi. Bakholelwa ekuthini uTholi uzoshiya uBheki nesinyama njengoba eshonelwe indoda. Umfelokazi akekho omthandayo yena usengathanda umfelokazi njengoba kwenze njani:

Mfana, sengathi awuyazi le ntokazi yakho. Siza-ke ubuye uzongitshela zonke lezi zinto engizibuzile. Uma izimpendulo zakho zingangigculisi, siyaphuma kule nto yakho nodadewethu. Usuyozilobolela wedwa uzishadele wedwa nalo mfelokazi wakho. Ungiphoxile Bheki. Uyinsizwa enhle kanje, udumele umfelokazi.

Emdlalweni kaVilakazi kuSibiya (1998:34) othi “Iqhinga” sithola uTholakele efuna ifa lengane yakhe. UMaMthiyane ukhetha ukuthi amxoshe emzini wakhe:

MAMTHIYANE: (*Ekhuluma yedwa*) Kaze umtshelile yini umakoti lo mngani wakhe ukuthi sekukhala esami isicathulo kulo muzi. Kusasa lokhu okusayo ngimfuno ephume waphela kulo muzi.

Okuvelayo ezibonelweni ezimbalwa ezingenhla ukuthi abafelokazi embhalweni bathola ukujeziswa uma bethatha izinqumo zokungahambisani nemithetho ababekelwe yona. Kuvela ukuthi abafelokazi emibhalweni bathola ukujeziswa ngokuthi babizwe ngamagama afana nonondidwa. Abanye babafelokazi emibhalweni abathathwa njengamalunga emndeni. Abanye sibathola bengavunyelwa ukuthi bangashada nabantu ababathandayo.

Okuvela emibhalweni kuyahambisana nenjulalwazi. Kungeke kwaba lula ukuthi abanye babafelokazi embhalweni bangakwazi ukuthi bazicabangele ngokuzimela, ngenxa yokusaba ukuthi bazothola ukujeziswa emphakathini abaphila kuyona. Emibhalweni kuyavela abafelokazi uma bethi bazicabangela ngokuzimela bethola sebebizwa ngamagama. Abanye babafelokazi emibhalweni uma beveza imibono yabo bavela njengabantu abadelelayo. Abanye babafelokazi bathola ukwethukwa babizwe ngonondindwa. Kuningi ukujeziswa abafelokazi emibhalweni abakuthola ngale kokubizwa ngamagama, bathola nokucwaseka imbala.

### **3.5.1.5 Imiphumela**

Ngokwenjulalwazi akuthusi ukuthi imiphumela yalezi zimfundiso iyamangalisa (Austrian, 2008). Ithi abantu bangazizwa benomuzwa wentukuthelo, ukuzenyeza, ukuphucwa amandla,

ukuba nezinsalelo (Ruther, 1985). Emibhalweni sithola abafelokazi beveza imiphumela eyahlukene ngenxa yemithetho, imilayezo abatshelwa yona namaqhaza abo. Enovelini kaMngadi (2006:79) ethi *Ifa Ngukufa* sithola uMaShezi eveza intukuthelo ngokutshelwa ukuthi angakathandani noDustin:

Waze walikhuluma iqiniso namhlanje. Inkinga lapha ekhaya ukuthi nganele ngashonelwa umyeni nakubona kungifanele ukuba wumtshingo ubethwa wubani. Ningene ngani ezindabeni zempilo yami engabe ninakana nezintombi enizozithathela ukulibhubhudla nazo ifa lethu noGatsheni.

Okuvelayo emibhalweni ukuthi abafelokazi baba nokuthukuthela ngenxa yemithetho ababekelwa yona. Intukuthelo ababa nayo kuvela ukuthi ibangwa ukuthi abafelokazi bazizwa sengathi bona babekelwa imithetho ngale kokuthi bacatshangelwe ukuthi bona bazizwa kanjani ngaleyo mithetho.

Ngale kokugcwala intukuthelo emibhalweni kuvela ukuthi abafelokazi bazizwa bephucwa amandla okuzithathela izinqumo abazithandayo noma abazifisayo. Enovelini kaMathaba (2012:88) ethi *Intando Kamufi* sithola uMaDube ezizwa ephucwa amandla uMnguni uma engafuni ukuthi kugcinwe intando kaMangena:

Akusona isidumbu sikaMangena kuphela esibangwayo. UMnguni uhamba ekhuluma etshela abantu ukuthi ufuna zonke izinto ezithinta uMangena ukuba zibuyele kuye ngoba mina angishadanga ngokwesintu. Uthi lo mshado wami wasenkantolo awukho emthethweni.

Okuvelayo emibhalweni ukuthi abafelokazi bazizwa sengathi bona baphucwa amandla okungamela amafa abawashiyelwe ngabayeni babo.

Emdlalweni kaVilakazi (1998:28) othi “Iqhinga” sithola uTholakele engazi ukuthi kufanele enze njani njengoba ugogo kaMduduzi emxosha emzini wakhe futhi emthathela nefa lakhe:

THOLAKELE: Ehhene. Bengizokwenzenjani?

Endabeni emfishane kaNtuli (1979:83) ethi “Intando Kamufi” sithola umfelokazi efisa ukuthi angangcwaba umyeni wakhe ngohlobo lwebhokisi lwekhasikhethi. AbakwaNyambose abahambisani nesicelo sakhe:

“Kahleni bantabami,” kukhuza omunye umame. “Ubecelile umakoti ukuba mayelana nalokho enze okufiswa inhliziyi yakhe naye. Ngakho-ke ningaphazamisi.”

Emibhalweni kuyavela abafelokazi beba nomuzwa wokulahlekelwa ithemba. Emdlalweni kaVilakazi (1998:29) othi “Iqhinga” sithola uTholakele elahlekelwa ithemba:

THOLAKELE: (*Ngelosizi*) Eyi Khosi, ayikho into engingayenza. Angithi kubhalwe kahle kuleyo ncwadi ukuthi kufanele lishone elakusasa sengiphumile kule ndlu?

Okuvelayo emibhalweni ukuthi abafelokazi baba nakho ukulahlekelwa ithemba ngenxa yokucindezelwa imithetho ababekelwa yona.

Emibhalweni kuphinde kuvele ukuthi abafelokazi baba nezinselelo ngenxa yemithetho ababekelwa yona. Enovelini kaMngadi (2006:26) ethi *Ifa Ngukufa* sithola uMaShezi enenselelo yomzwangedwa:

Ohhe yeka ukushonelwa oganene naye! Umuntu ongakaze amzilele akazi futhi neningi alize lacabanga ukuthi kusuke kwenzekani emcabangweni nasemizweni.

Okuvelayo embhalweni ukuthi abafelokazi baba nenselelo ngenxa yemithetho ababekelwa yona. Izinselelo zidalwa ukuthi labo ababeka imithetho basuke bengazi ukuthi abafelokazi babhekana naziphi izinselelo ezinjengesizungu nomzwangedwa kanje.

Emdlalweni kaVilakazi (1998:29) othi “Iqhinga” sithola uTholakele enenselelo yokuthi umntwana wakhe uzomkhulisa kanjani:

THOLAKELE: Ngiyakubona nje okwami Khosi. Vele-ke angikaze ngibe muhle kwaDlamini. Selokhu ngagana ngiphilela ukuvovwa. Okungizwisa kakhulu ubuhlungu yilokhu kwale ngane engazi lutho. Awungitshele nje ukuthi yoneni? Kubani? (*Akhale*)

Okuvelayo embhalweni ukuthi abafelokazi baba nenselelo yokukhulisa abantwana babo. Ngale kokuba nezinselelo embhalweni kuyavela ukuthi abafelokazi bagcina sebenza izenzo ezithile ukuzama ukubhekana nezimo abakuzona. Endabeni emfishane kaShabalala (2005) ethi “Isivikelo” sithola uNokulunga efuna inyanga ezoqinisa umuzi wakhe. Endabeni kaShabangu (1995) emfishane ethi “Uyongingena Ngifile” sithola uNokulunga eyocela usizo kubazali bakhe. Emdlalweni kaVilakazi (1998:32) othi “Iqhinga” sithola uTholakele efuna usizo kumngani wakhe uKhosi ngenselelo abhekene nayo ngogogo kaMduduzi:

THOLAKELE: (*Ebeka izandla esifubeni.*) Khona sengithi ngiyavuma-ke ukumbulala ugogo kaMduduzi, zizobuya kanjani lezi zinto ngoba phela zabhaliswa ngaye?

Embhalweni kuyavela ukuthi abafelokazi baba nakho ukulahlekelwa ukuthemba amalungu emindeni yabo.

Enovelini kaShange (1992) ethi *Ifa Lenkululeko* uDaisy akasamethembi uDlamini uze ayocela usizo kuNjilo lokuthi ameseke enkantolo:

“Ngize kuwena baba ngoba ngazi vele ukuthi uzongisiza. Ngiyajabula-ke uma ukhuluma kanjalo ngoba nami ngiyazi ukuthi angikaze ngixabane nawe.”

Enovelini kaMathaba (1992:88) ethi *Intando kaMufi* akasathembakali uMnguni emveni kokuthi ezame ukutshontsha isidumbu sikaMangena nokuhlasela emzini wakhe:

“Ngilale ngithukile izolo emva kokuzwa ukuthi uMnguni uboshelwe ukuzama ukutshontsha isidumbu somyeni wami emakhazeni. Njengoba ephume ngebheyili nje angazi ukuthi ucabangani lapho ekhona. Kwampilo yami isengozini.”

Endabeni emfishane kaBhengu (2006: 102) ethi “Isivikelo” uNokulunga akasamethembi uSifiso, umfowabo kaSishi:

“Okufika kungiqede tu ukucabanga ukuthi ingabe umfowabo kaSishi lowaya owacishe wona umgcwabo ukuphi futhi ukumaphi amaqhinga. Uma ngimcabanga ngifikelwa yizinyembezi sengicabanga indlela angiphoxa ngayo”

Okuvelayo ezibonelweni ezimbalwa ezingenhla ukuthi abafelokazi emibhalweni bavela beba nemiphumela eyahlukene ngenxa yezimfundiso abazitholayo. Abafelokazi emibhalweni bavela benokuthukuthela ngenxa yokungacatshangelwa uma kubekwa imithetho nemilayezo. Baveza ukuthi labo abashaya imithetho leyo eqondene nokuziphatha indaba yemizwa bayishaya indiva. Kepha nabo basuke bengabantu abaphilayo benemizwa. Abanye babafelokazi emibhalweni bavela bezizwa sengathi baphucwa mandla abo noma amalungelo okuzikhethela abakufunayo.

Okuvelayo emibhalweni kuyahambisana nenjulalwazi ngoba injulalwazi iyakuveza ukuthi abashayelwa imithethobagcina zebeveza imiphumela engafani. Iningi laleyo miphumela kuba ngemangalisayo. Imiphumela evelayo kuba ngukuthi abantu bagcwala intukuthelo, abanye bayazisola, njalo njalo.

### **3.5.1.6 Izenzo**

Le njulalwazi ithi uma abantu sebefike emiphumeleni babhekana nesinqumo sokuthi ikuphi okulandelayo abazokwenza (Spencer, 1976). Kuba lula ukuthi kungenziwa lutho kuqhubeke kubhebhethetheke izinkinga nezinsalelo. Emibhalweni sithola abafelokazi abakhetha ukungashintshi lutho. Bayaqhubeka nokulandela imithetho ababekelwe yona, imilayezo kanye nezindima okufanele baziklame.

Endabeni emfishane kaMbhele (2000:72) ethi “Ukuba Ngangazi” sithola uMaNdaba ezikhulisela indodana yakhe:

“Awu! Pho angisamkhohlwa yini mina uNqoyinqoyi? Kodwa ngingamkhohlwa kanjani umntanami engadela konke ngaye, ngadela nomendo engabe ngazendela ngathola nabanye abantwana mhlawumbe ngabe ukhona ongcono.”

Emdlalweni kaNtuli (1988) othi “Isomiso” sithola uMaZulu naye ekhulisa indodakazi yakhe ngakho konke anakho:

MAZULU: Angiyingeni indaba yezaba Zinhle. Angiyingeni neze! Uyakhumbula ukuthi kuthe lapho sengiciciyela ngaphumelela ukukutholela okokuyofunda wangethembisa wena. Uyasikhumbula isithembiso owasenza Zinhle?

Emdlalweni omfishane kaVilakazi (1998:07) othi “Iphupho” sithola uMaSokhulu encamela ukuthi ahlupheke nabantwana bakhe:

MASOKHULU: Lokhu ngikusho ngoba bengithi sizodla yona le madlana qede sizifele. Sizodlani-ke uma usuthatha kwasayona?

Okuvelayo emibhalweni ngukuthi abanye abafelokazi bakhetha ukuthi bahlale bangazithikamezi izimfundiso abazinikeziwe. Ngokwenjulalwazi ukungenzi lutho yikhona okudala ukuthi izimfundiso zingashabalali kodwa kube khona umjikelezo wazo oqhubeka njalo.

Okuvelayo emibhalweni kuyahambisana nenjulalwazi. Uma sibheka ezibonelweni ezimbalwa ezingenhla kuvela abafelokazi abakhetha ukungathikamezi izimfundiso abanikezwe zona kanye nezindima okufanele baziklame. Abanye babafelokazi kunokuthi baziqhubekele nempilo yabo ngokuvunwa ngamalungelo abo, bakhetha ukuthi bayidele impilo yabo yobusha babheke izingane zabo futhi baqinisekise ukuthi zivikelekile.

### **3.5.1.7 Ingqikithi yenjulalwazi**

Uma sesibukisisa izinqumo esizithathile, kuba khona umbuzo ozibuza wona wokuthi kungani bengihleli ngingenzi lutho. Ezinye zezimpendulo invamisa eziba khona kuba ngenxa yokwesaba, ukunganaki, ukudideka, ukungazethembi nokungabi namandla.

Emibhalweni kuvela abafelokazi benokwesaba ukuthatha isinqumo ngezimo ababhekene nazo. Emdlalweni kaSibiya (2006) othi *Kwaze Kwalukhuni!* sithola uMaZwane esaba ukunqaba ukuthi angenwe nguMfihlo. UMaZwane uvuma ukungenwa nguMfihlo ngenxa yokuthi akazi ukuthi ingane anayo uzoyikhulisa kanjani eyedwa engasebenzi. Okunye akwesabayo ngukuthi indodakazi yakhe izokhula ingalwazi uthando lukababa njengoba uBhekani asheshe washona isencane .

Kubuye kuvele nokudideka okuba khona kubafelokazi. Emdlalweni kaVilakazi (1998) othi “Iqhinga” sithola uTholakele edidekile, engazi ukuthi uzokwenze njani ukunqanda ugogo uMaMthiyane ukuba amxoshe emzini wakhe.

Okuvelayo emibhalweni ngukuthi abafelokazi bayesaba ukuthatha izinqumo ngenxa yezizathu ezahlukeni abanazo. Abanye kuba ngukuthi izingane zabo bazozikhulisa kanjani bebedwa. Abanye babafelokazi kuba ngukuthi abanawo amandla okuphikisana nemithetho ebekiwe.

### **3.5.1.8 Ukukhetha indlela yokuguquka**

Umbuzo okhona owokuthi abantu bazithatha kanjani izinqumo zokuphazamisa lesi siyingi. Ngokwale njulalwazi imvamisa abantu bathatha izinqumo ngenxa yokwehlelwa izigameko ezithile. Lezo zigameko okuba nzima ukuthi bengazishaya indiva. Abanye kuba ukuvuleka kwamehlo ngesimo esithile.

Enovelini kaShange (1992) ethi *Ifa Lenkululeko* sithola uDaisy eya kummeli emveni kokuthi uDlamini naye emyele kummeli wakhe wase emthumelela amasamanisi.

Enovelini kaMngadi (2006) ethi *Ifa Ngukufa* sithola uMaShezi ethandana noDustin. UMaShezi ukwenza lokhu emveni kokuthi ezizwe enomzwangedwa. Yize amadodana akhe engahambisani nesinqumo sakhe.

Emdlalweni kaVilakazi (1998) othi “Iqhinga” sithola uTholakele ufuna ukudlisa uMaMthiyane ushevu. UTholakele ukwenza lokhu ngenxa yokuthi uMaMthiyane uyamxosha emzini wakhe nendodana yakhe. UTholakele nendodana yakhe abanayo indawo abangaya kuyona.

Endabeni emfishane kaShabangu (1995) ethi “Uyongingena Ngifile” sithola uNokulunga ecela usizo kubaba wakhe. UNokuthula uthatha isinqumo sokuthi aye kubazali bakhe ngenxa yokuthi uDabula umthumelele ngezulu emzini wakhe waphinde wabonakala ebusuku enqunu ehamba echela emzini kaNokuthula.

Le njulalwazi iyahlobana nocwaningo ngoba iyasivezela ukuthi abafelokazi emibhalweni banezinselelo abahlangabezana nazo empilweni yabo. Izinselelo zabafelokazi emibhalweni zivela ezifundisweni abazitholayo emveni kokushonelwa ngabayeni babo. Le njulalwazi isivezela izimomqondo ngabafelokazi ezivela emiphakathini nasemindenini yabo. Iphinde isivezele izinqumo abafelokazi abazithathayo.

### 3.5.2 Injulalwazi i-*Hermeneutics*

Imvelaphi yenjulalwazi i-*Hermeneutics* ngokukaNabudere (2011:111) isuka kunkulunkulu wamaGibhithe owayebizwa ngokuthi uThoth, amaGrecki ayembiza ngokuthi uHerms, kanti amaRoma ayembiza ngokuthi uHermes Trismegistus. Ngokwezinkolelo zamaGrecki, uHerms waseGibhithe wayaziwa njengomxhumanisi owayengamele ukudluliselwa nokuchaza imibiko yawonkulunkulu kubantu abajwayelekile. Ngenye indlela wayengumhumushi. Igama lesiGrecki elithi *hermeneus* lichaza ukutolika. UHeidegger (1962) waba ngomunye kwabokuqala abazincithabuchopho baseYurophu abafunda baqonda ngobunzululwazi i-*Hermeneutics*. UGadamer (1975) owabe engumfundi kaHeidegger uchaza i-*Hermeneutics* njengomkhakha omdala oqondene nobuciko nokuqonda imibhalo.

Injulalwazi yokuhumusha imibhalo ebhaliwe, injulalwazi le echazwe ngongoti abaningi bezokucwaninga abehlukene abayichaza ngezindlela ezahlukene. UWeihl (1990), uForster (1995), uBryne (1998) noNewman (2011) bachaza le njulalwazi yokuhumusha imibhalo ebhaliwe njengenjulalwazi eyindlela enobuciko yokuqonda umbhalo obhaliwe. U-Allen (1995) noKissel (1985) bona bavela bethi uhlobo lwenjulalwazi lolo oluxhumene nemigudu yokwembula izincazelo ezifihlekile emibhalweni ebhaliwe. Kanti u-Abrams (1987), uCrotty (1998) noPeck benoCoyle (1993) bachaza injulalwazi yokuhumusha imibhalo ebhaliwe njengohlobo lwenjulalwazi oluyindlela engubuchwepheshe kumbe umgomo wokuhumusha imibhalo ebhaliwe.

Injulalwazi yokuhumusha imibhalo ebhaliwe yasungulwa ngongoti bezokucwaninga ngenhloso yokucubungula imibhalo yezenkolo. Inhloso ekuqaleni ekusungulweni kwayo kwakungukufundisa abantu indlela efanele abangayisebenzisa ukuqonda kangcono iBhayibheli. Ekuhambeni kwesikhathi le njulalwazi ibe isisetshenziselwa ekucubunguleni imibhalo ebhaliwe eyahlukene efana nemibhalo yobuciko, imibhalo yezemithetho, imibhalo yobuhlakani njll. Le njulalwazi inenkolelo yokuthi umbhalo obhaliwe ungumphumela wezinhloso zombhalilapho ehlose ngawo ukukhuluma nabantu abaphilayo. Lezo zinhloso zombhali zingahunyushwa ngokucophelela nangezindlela ezahlukene ngumhumushi.

NgokukaCrotty (1998) ngokusebenzisa injulalwazi yokuhumusha okubhaliwe, abacwaningi abenza ucwaningo bangaba nozwelo nemibhalo njengobudlelwano obufanayo nalobo obudaleka lapho olalele eqonda ulwazi oludluliselwa ngokhulumayo. Ukuqonda umbhalo kungenzeka lapho umfundi ejulile ngokufunda incwadi, akuthole ngokuthi afunde umbhalo ngokuphindaphinda futhi ngokucela komgudu wokubuza nokuphendula imibuzo yolwazi



lowaningo (Alysesworth, 1991 noGrademer, 1981). Lolu ucwaningo olugxile kakhulu ekucubunguleni imibhalo yobuciko besiZulu eyahlukene. Imibhalo le ekhuluma kumbe ethinta ubufelokazi. Umcwaningi uzolandela imigomo yenjulalwazi yokuhumusha imibhalo ebhaliwe ukuthola ulwazi olwanele lokuqhuba ucwaningo lwakhe. Ukuze kufikwe esiphethweni socwaningo kuhle kufundisiswe imibhalo ekhethiwe.

### 3.6. Isiphetho

Kulesi sahluko bekubhekwa izindlela zokwenza ucwaningo nezinjulalwazi zocwaningo. Lapha esahlukweni kubhekwe ipharadayimu esetshenziswe kulolu cwaningo, izindlela zokwenza ucwaningo, kwabhekwa futhi izinjulalwazi zocwaningo. Izinjulalwazi ebezibhekwa injulalwazi i-*Cycle of Socialisation* nenjulalwazi i-*Hermeneutics*. Izinjulalwazi zingumgogodla wocwaningo. Ucwaningo oluhle noluyimpumelelo ilelo olusekelwe ezinjulalwazini. Izindlela zokwenza ucwaningo ezisetshenzisiwe kulolu cwaningo yindlela yekhwalithethivu. Indlela yekhwalithethivu isiza umcwaningi ukuthi athole ulwazi olujulile nolungandile mayelana nalokhu okucutshungulwayo.

Kuvelile kulesi sahluko ukuthi lezi zinjulalwazi zizosetshenziswa kanjani uma sekuhluzwa. Kucacisiwe ukuthi umbhalo ngamunye ophathelene nendikimba yobufelokazi ungahlaziywa kanjani kusetshenziswa lezi zinjulalwazi. Ngokwesibonelo nje, indikimba yobufelokazi ingase iqondwe kangconywa uma kubhekwa indlela okukhuliswa ngayo abantu emphakathini bese beba nezinkolelo namasiko athile abangafuni ukugudluka kuwona. Kuye kuthi uma sekushone umyeni, umfelokazi bese kulindeleka ukuba enze lokho umphakathi okuthatha ngokuthi kwamukelekile. Uma umfelokazi ezama ukuchezuka noma ukuqheluka ezinkolelweni nasemasikweni omndeni nomphakathi, uba nyamanambana, akhishwe inyumbazana futhi abizwe ngamagama alumelayo.

Kuvelile futhi ukuthi injulalwazi ehumushayo ingase yelekelele ekuqondeni nasekuhumusheni izenzo nendlela yokuziphatha komfelokazi. Ngokwesibonelo, umfelokazi angase abhekane nesinqumo sokuthi uqala impilo entsha yini uma eseshonelwe, esengumfelokazi. Leso sinqumo singahunyushwa ngezindlela ezahlukahlukene, kuye ngobufakazi obutholakala embhalweni. Kucacile kulesi sahluko ukuthi ukuhumusha ubunjalo bendikimba yobufelokazi ngokunjalo nabalingiswa abangabafelokazi, kunomthelela omkhulu ekuwuqondeni kwethu kangcono umyalezo umbhali abeqonde ukuwudlulisa endabeni noma emdlalweni wakhe.

## **ISAPHLUKO SESINE**

### **ISIZINDA SABAFELOKAZI**

#### **4.1 Isingeniso**

Kulesi sahluko kubhekwa isizinda sabafelokazi emibhalweni yesiZulu eqokiwe. Uma kubhekwa abafelokazi kusukwe kukhulunywa ngabantu besifazane abashonelwe ngabayeni. Leli gama liqoqele ndawonye abantu besifazane abahlukene ngokwesizinda. Ngamanye amazwi abafelokazi bangabantu besifazane abanezizinda ezahlukene. Lapha esahlukweni kuzobhekwa ukuthi ngabe abafelokazi abatholakala emibhalweni yesiZulu eqokiwe bahlukene kanjani ngokwezizinda zabo.

#### **4.2 Isizinda sabafelokazi**

Ukusetshenziswa kwegama elithi isizinda kulolu cwaningo kungaletha ukudideka kumuntu ofunda lolu cwaningo. Omunye ofundayo angazibuza ukuthi ngabe kulolu cwaningo kukhulunywa ngasiphi isizinda. Leli gama uma lichazwa linganikeza izincazelo ezimbili ezahlukene. Uma kubhekiswe ohlakeni lwemibhalo lingasho inkathi nenhlalo lapho kwenzeka khona umdlalo noma isigameko esithile. Lifaka inkathi, isimo senhlalo nendawo (Rockas, 1984:110). Ngokwalolu cwaningo uma sibheka isizinda kuqondiswe olwazini lolu oluphathelene nalowo okubhekenwe naye noma okucubungulwa ngaye. Lolu lwazi kungaba ukuthi ungubani wakwabani, uzalwa kuphi, uneminyaka emingaki, ikuphi asekuqazile empilweni kumbe uphila mpiloni lowo muntu okumiselwe ukutholwa ulwazi ngaye nokunye okunganikeza ulwazi. Kulolu cwaningo kubhekiswe kubafelokazi abatholakala emibhalweni yobuciko besiZulu. NgokukaHerbet (1990) luningi ulwazi olungatholakala uma kubhekwa isizinda somuntu. Ikakhulukazi uma kwenziwa ucwaningo ngaye ngenhloso yokuthola ulwazi olunzulu.

#### **4.3 Izinhlobo zezizinda**

Uma kubhekwa imibhalo yesiZulu eqokiwe, kuyavela ukuthi abafelokazi abatholakala emibhalweni eyahlukene banezizinda ezahlukene, kumbe bavela ezizindeni ezahlukene. Kule ngxenye kubhekwa izizinda zabafelokazi ngenhloso yokugqamisa ukuthi nanxa bonke bengabafelokazi kodwa izimo zabo kazifani. Lokhu kuba nomthelela omkhulu endleleni ababhekana ngayo nenselelo yokuba ngabafelokazi.

#### 4.3.1 Izindlela zokuziphilisa

Emibhalweni yesiZulu kuvela ukuthi abafelokazi baziphilisa ngokwenza izinto ezahlukene empilweni yabo emveni kokushona kwabayeni babo. Ezinye zezindlela zokuziphilisa ezivelayo ilezi ezilandelayo:

##### 4.3.1.1 Ukuba namabhizinisi

Emibhalweni yobuciko besiZulu kuvela abafelokazi abaziphilisa ngokuba namabhizinisi. Ibhizinisi umsebenzi lapho umuntu enze indlela yokuziphilisa noma enza imali ngokukhiqiza umkhiqizo othile noma ngokuthenga nokudayisa umkhiqizo. Embhalweni kuvela ukuthi imvamisa kuba ngukuthi umyeni womfelokazi esaphila ubenamabhizinisi. Enovelini kaShabangu (1987:76) ethi *Isithunzi Sikamufi* sithola uMaMkhize eqhubeka nokuthuthukisa isitolo iVukuzenzele:

Lona mzala umngane wami unkosikazi Mhlongo, umnikazi wesitolo  
sakwaVukuzenzele, lapha eDube.

UMaMkhize uziphilisa ngokuba nebhizinisi lesitolo. Lesi sitolo kwakungesikaMhlongo okuthe eseshonile wasishiya ezandleni zikaMaMkhize. Yisona akwazi ukuxosha ngaso ikati eziko.

Enovelini kaMngadi (2001:73) ethi *Ifa Ngukufa* sithola uMaShezi naye eziphilisa ngokuba nebhizinisi lethirumi:

Okwaziyo kuphela ukunaphazana negama lami ngezinhamba emaphephandabeni  
ngoba ufuna lo msebenzi wasethirumi uwe ukuze ngihlupheke, ngikukhothamele?  
Angisoze mina ngakukhulekela umyeni wami angishiya nezimali.

UGatsheni wayengemuntu owayesebenza kanzima esaphila. Ngaphambi kokuthi ashone washiya amabhizinisi akhe esewahlele ngononina. UGatsheni wayenesilaha nethirumi. Isilaha lalisezandleni zamadodana akhe. Kuthi ibhizinisi le thirumi lona labe selisala selibhekwa nguMaShezi okuyilona azeziphilisa ngalo.

Endabeni emfishane kaShabangu (1995:71) ethi “Uyongingena Ngifile” sithola uNokulunga yena eziphilisa ngokuba namabhizinisi ahlukene. UNokulunga unamabhizinisi okulimela abantu emphakathini nelokufuya imfuyo eyahlukene:

Ngemuva komngcwabo uDubula nomkakhe bahamba, bagcina ngalelo langa ukuza  
kwami. Ngafuna omunye umshayeli, waqhubeka umsebenzi. Abantu babebheke  
ukuthi kuzokonakala okuningi njengoba kwasekushone uMaphumulo nje, kodwa  
esikhundleni salokho ngandlondlobala kakhulu kunakuqala nemfuyo yanda

ngokwesabekayo. Ogandaganda ababili bazala iloli. Yilo-ke lelo loli engalifunela umshayeli owayezohamba edayisela abantu amalahle nezinkuni zesitofu.

UMaphumulo washiya esenze omkhulu umsebenzi lo. UMaphumulo ushona nje waye esezithengele ugandagada wokulima amasimu. Waphinda futhi wazithengela nemfuyo njengoba wayengumuntu owayezifela ngamabhizinisi. Kuthe eseshonile uNokulunga akawuyekanga umsebenzi womyeni wakhe ukuthi uphelele emoyeni. Kodwa wabe eseqhubeka nokuthuthukisa amabhizinisi kaMaphumulo. Naye ube esethenga ugandaganda wesibili. Waphinda naye wakhulisa imfuyo njengoba kwakwenza umyeni wakhe esaphila. Ikhona abe eseziphilisa ngakho njengoba umyeni wakhe eseshonile.

Ngale kokuthi abafelokazi emibhalweni baziphilisa ngokuba namabhizinisi ezitolo kubuye kuvele ukuthi kukhona labo abanamabhizinisi okulima ngenhloso yokuthola inzuzo. Emibhalweni kuvela abafelokazi abaziphilisa ngokuthi balime amasimu. Emdlalweni kaNtuli (1988:05) othi “Isomiso” sithulelwa uMaZulu oziphilisa ngokuthi alime amasimu awashiyelwa nguBiyela:

MaZulu: (*Ngomoya ophansi*) Ufika nje ngiyacabanga. Ngibuka indlela isomiso esihlasele ngayo. Ngicabanga ngamasimu kaBiyela akade ekepezela eluhlaza cwe, nezinkomo lezi engisizwe yizo ngakuqhuba singakabhoki kanje isomiso. (*Ngokufudumala*) Manje uthini? Manje uthini Zinhle?

UMaZulu uziphilisa ngokuthi azilimele amasimu. La masimu kwakungakaBiyela naye ayezilimela wona esaphila ukuze yena nomndeni wakhe baphile. Kuthe eseshonile uBiyela, uMaZulu wasale eseqhubekela ngokuwalima ukuze akwazi ukuzidayisela akutshalile athole nocwabazana lokufundisa indodakazi yakhe uZinhle eyunivesithi.

Enovelini kaMathaba (2012) ethi *Intando Kamufi* uMaDube ubuye alimele umphakathi ngogandaganda wakhe. UMaDube ubuye alime naye ngale kokuba nebhizinisi lemfuyo.

UMaphumulo washiya esewuthengile ugandaganda wokuqala wokulimela umphakathi amasimu. Kuthe eseshonile, uNokulunga ube esethenga owesibili ukuze naye aqhubeke nokulimela umphakathi kungene imali yokuziphilisa yena nabantwana bakhe abancane.

Okuvelayo ngezibonelo ezimbalwa ezingenhla ukuthi abafelokazi baqhubeka nokuthuthukisa amabhizinisi abayeni babo uma sebeshonile. Kuba yiwona amabhizinisi abaziphilisa ngawo.

#### 4.3.1.2 Ukusebenza imisebenzi efundelwe

Ngale kokuthola abafelokazi abaziphilisa ngokuba namabhizinisi ahlukene, emibhalweni sithola kuvela abafelokazi abaziphilisa ngokuthi basebenze imisebenzi efundelwayo. Enovelini kaShange (1992:01) ethi *Ifa Lenkululeko* sithola uDaisy yena esebenza ebhange njengoThela

Umyeni wakhe kwase kuphela amasonto amabili engcwatshiwe. Wayesebuyele naye emsebenzi ebhange lapho ayesebenza khona njengomamukeli wemali.

UDaisy usebenza ebhange elikhulu lapho esebenza khona njengomemukeli wezimali. UDaisy lo msebenzi wakhe uwenze ngisho umyeni wakhe esaphila. Ngisho umyeni wakhe eseshonile akamanga kuwona, kodwa ube eqhubeka nawo umsebenzi wakhe wasebhange, ngale kwefa alishiyelwa ngumyeni wakhe. UDaisy yena nendodana yakhe baziphilisa ngalo msebenzi awenzayo ebhange.

Enovelini kaZulu (2006:47) ethi *Umshado* sithola uTholi osebenza efemini. UTholi wenza umsebenzi wokwenza itiye efemini:

“Bengithi uyazi Bheki. Uma ungazi asiyeke. Kanti uTholi wathi usebenzaphi kuwe?”

“Sengathi wathi efemini.” Asuke ahleke uSifiso. Anikine ikhanda.

“Ungaze ushade uyoshada nomuntu ungamazi ukuthi usebenza lapho?”

UTholi usebenza efemini lapho esebenza njengomuntu owenza itiye. Endabeni emfishane kaNtuli (1969:28) ethi “Ingodosi Kadokotela” sithola uMaNdaba esebenza esibhedlela njengomhlengikazi:

“Sikufisela inhlanhla-ke bandla. Cha, sesizosale sesihamba Tozi. Nami nakhu ngiyovuka ngilibangise le eSando lapho siyoba nomhlangano omkhulu wabahlengikazi khona.”

UMaNdaba ungumhlengikazi. Iwona msebenzi awenzayo ukuze aziphilise, yena nendodakazi yakhe efunda eyunivesithi.

Endabeni emfishane kaNtuli (1983: 52) ethi “Iziqongo Zezintaba” sithola uMaNgubo esebenza engumelaphi wendabuko:

Lokho waze wakwembulelwa kamuva esethwese. Waba nesiphiwo esiyisimanga sokwazi ukusiza lapho abanye sebehlulekile, ikakhulukazi kulezo zifo ezifakwa ngochwepheshe bezimfamona.

UMaNdaba uqale ukuba ngumelaphi wendabuko emveni kokushona komyeni wakhe. Isiphiwo sakhe wasembulelwa emveni kokuba sekushone umyeni wakhe owahlaselwa ukugula okungaqondakali. Waqala lapho ukuthi akwazi ukusiza abantu abagulayo esembulelwe isiphiwo sakhe sokulapha. Iwona futhi umsebenzi owamsiza ukuthi akwazi nokuciciyelela indodana yakhe naye uqobo ukuze bakwazi ukuthi baphile.

Okuvelayo ngukuthi abanye babafelokazi baziphilisa ngokuthi basebenze imisebenzi efundelwe noma leyo yasekhaya noma emphakathini. Emibhalweni sithola abafelokazi abasebenza njengabemukeli bezimali, abahlengikazi, abasebenza imisebenzi yokwenza amatiye. Abanye benza imisebenzi yendabuko, njengokwelapha kanje. Okugqamayo ngukuthi iningi labafelokazi lenza imisebenzi ebivele liyenza nangesikhathi kusaphila abayeni balo.

#### **4.3.1.3 Abangasebenzi**

Emibhalweni eyahlukene kubuye kuvela abafelokazi okuvela ukuthi abanayo imisebenzi abayenzayo. Emdlalweni kaVilakazi (1998:30) othi “Iqhinga” sithola uTholakele ovele engasebenzi, izinto eziningi yena ubezenzelwa ngumyeni wakhe esaphila:

THOLAKELE: Ngabe kungcono ukuba nami ngaliqeda ibanga leshumi.  
Bengingazama okuyitohwana ngenzele ukukhulisa le ngane ngiyifundise.

UTholakele akasebenzi, isizathu esenza ukuthi angasebenzi umyeni washeshe wamthatha ukuze azomgana. Lokho kwaze kwaholela ekutheni angakwazi nokuthi aqede ibanga leshumi. Ukuthola sekunzima ukuthola ngisho itoho leli elincane.

Emdlalweni kaVilakazi (1998:03) othi “Iphupho” sithola uMaSokhulu naye engasebenzi ngenxa yokugula nangokungavunyelwa iminyaka ukuthi angazitholela itoho:

MaSokhulu: (*Ngelosizi*) Awu, angiboni kahle mntanami. Inhliziyo yami ibuhlungu kabi ngale nto eyenziwa uMaqhinga. Ukuba ngisenawo amandla okuyoqhwanda amatoho ngabe sekusukuma mina mathupha manje.

UMaSokhulu akasebenzi uyafisa ukuthi angahamba ayobheka umsebenzi ukuze akwazi ukuxosha ikati eziko. Iminyaka yakhe iyamnqabela ukuthi angaphuma ayofuna itoho. Uzihlalela ekhaya namadodana akhe.

Endabeni emfishane kaShabalala (2005:80) ethi “Isivikelo” sithola uNokuthula naye engasebenzi ebethembele kuSishi ngaso sonke isikhathi:

UNokuthula ubengakaze asebenze kodwa ngeke ugqokise okwakhe ngoba uSishi ubemenzela yonke into. Ubesemafutheni uqobo uNokuthula.

UNokuthula akasebenzi, ngisho kusaphila umyeni wakhe akakaze asebenze. Konke ubekwenzelwa ngumyeni wakhe. Ngisho eseshonile akazange awufune umsebenzi waqhubeka nokuzihlalela ekhaya wazibhekela abantwana bakhe. Wasizwa yizo izimali zikaSishi ayezisebenza esaphila.

Emdlalweni kaNtuli (1992:84) othi “Indoni Yamanzi” sithulelwa uMaZwane ongasebenzi ngenxa yobudala nokungaphili kahle empilweni:

MAZWANE: Ngabe ngondliwa ngubani nje ukuba awukho wena? Nangu umfowenu sengazikhalela ngaze ngayeka ngithi akangitholele umuntu okuzothi noma ngihamba ngibe sengazi ukuthi ngimshiye naye la emzini kaNgcobo. Futhi okwabonwa yimi.

Okuvelayo ezibonelweni ezimbalwa ezingenhla ukuthi kukhona abafelokazi emibhalweni abangasebenzi. Okuvelayo ukuthi laba bafelokazi ngesikhathi kusaphila abayeni babo izinto eziningi bebezenzelwa ngabayeni babo. Siyathola ukuthi abanye abakwazi ukuthola amatoho ngenxa yokuthi abakwazanga ukuthi baqede ibanga leshumi. Abanye babafelokazi emibhalweni kuvela ukuthi abasebenzi ngenxa yokuhlushwa yiminyaka yabo engabavumeli ukuthi bengafuna amatoho, njengoba sebeshonelwe ngabayeni babo.

#### 4.3.1.4 Okungachaziwe

Kweminye imibhalo akuchazwa kahle ukuthi ngabe abanye abafelokazi emibhalweni baziphilisa kanjani. Ngokwesibonelo emdlalweni kaMolefe (1997:03) othi *Ingwijikhwebu* akuchazwa ukuthi uMaDube yena uziphilisa ngani. Yize kuvela ukuthi umyeni wakhe wayenepulazi kodwa alikho egameni lakhe:

QINISO: E, ubaba ushone washiya udukathole odinga ukwenganyelwa lapha, kodwa kuze kube manje akucacile ukuthi wenganyelwe ngubani. Ngicela ukwazi kummeli ukuthi akanalo yini ulwazi?

Akuveli ukuthi uMaDube uziphilisa kanjani. Yize umyeni wakhe wayenepulazi nefemu akuveli ukuthi kwase kwenganyelwe nguyena.

Emdlalweni kaMolefe (1992:56) othi *Wayesezowela* nakhona ukucaci kahle ukuthi umfelokazi uDoreen uziphilisa kanjani:

QOLANI: (*Eselele yedwa*) Ewu madoda, kuthi mangindize. UZenzi usebenze kahle, uDidekile akasadingekanga naye. Okwami akukhona okwezandla kodwa okwehlombe. Ifa likaShandu ngiyolilanda manje. UMyende uzolibeka lapha. Ngimdala futhi phela, ngeke alokhu ethi mangize nomuntu ozongimela. Incwadi yefa ikhona, kuye isayindwe ngabantu ababili, oShandu benoDoreen! Uma

ngingaphendukanga isigwili ezinsukwini ezimbalwa kuyobe angihlakaniphile. Futhi nje ngizoyithola qede yonke into ebhalwe kuleya ncwadi bese ngiyithengisa, imali yakho konke lokho iyofika sengisefulethini eThekwini-ke manje. UDoreen yena uzosala emunca izithupha.

Akuveli ukuthi uDoreen uziphilisa ngani. Okuvelayo ukuthi uShandu uyena wayenezinto esebenza. Njengoba uQolani noNomkhosi behlela ukuthi bathathe ifa likaDoreen kuvela ukuthi ngeke abanayo into azoziphilisa ngayo.

Endabeni emfishane kaBhengu (2006:82) ethi “Lashon’ Ilanga” akuveli ukuthi OkaMbulazi uziphilisa kanjani. Esithulelwa khona yikhona ukuthi umyeni wakhe washona esathi uphamba isitolo:

Umama uma engaphila nje noma iminyaka eyishumi nesihlanu angabona into engingamenzela yona. Ngizothi ngingalungisa kahle izinto zami, ngimakhele omkhulu umuzi lo njengoba ubaba ahamba esazama kungahlangani kahle, naso isitolo nje lesi ayesakhile sasingakasebenzi into ebonakalayo njengoba baze bamgqokezela, becabanga ukuthi usenemali eningi.

Akuveli ukuthi uKaMbulazi uziphilisa kanjani njengoba nomyeni wakhe washona nje esathi uzama ukuba nesitolo ukuze baphile noma ethi efa kube khona akushiyela uKaMbulazi aziphilise uma esengasekho emhlabeni.

Endabeni emfishane ethi “Ukuba Ngangazi” akuveli ukuthi uMaNgubo uziphilisa ngani. Yize kuvela ukuthi uyazabalaza ukufundisa indodana yakhe.

Endabeni emfishane kaMbuyazi (2000:135) ethi “Emahlukanandlela” nakhona akuveli kahle.

“Wenzani usisi efundile edlala ulova?”

Okuvelayo ezibonelweni ezimbalwa ezingenhla ukuthi kukhona abafelokazi emibhalweni abangaveli benamabhizinisi aqondene nabo noma imisebenzi abayenzayo. Laba bafelokazi bayakwazi ukuthi baphile futhi bakwazi nokukhulisa izingane zabo ngokuthi baziciciyelele ukuthi baphile bona nezingane zabo.

#### **4.3.2. Iminyaka yabafelokazi**

Ngale kokuvela kokwehlukana kwabafelokazi ngokwesizinda sokuziphilisa, emibhalweni yesiZulu eqokiwe sithola abafelokazi abahlukene ngokweminyaka. Ubudala babafelokazi ngokweminyaka nakho kunomthelela omkhulu endleleni abavezwe ngayo, ngokunjalo nokubhekana kwabo nezinsalelo zokuba ngumfelokazi.



#### 4.3.2.1 Abafelokazi abadala ngokweminyaka

Emdlalweni kaNtuli (1988) othi “Isomiso” sithola uMaZulu ovela esemdala ngokweminyaka. UMaZulu unendodakazi efunda izifundo zemfundo ephakeme eNyuvesi:

MAZULU: Wo, libalele nanamuhla. Akukho themba lokuthi ingana imvula.  
Namasimu engangithi ngiwalimile omile. Nezinkomo zifa malanga onke.  
Nemadlana eyayikhona isinyamelele. Namandla okusebenza awasekho.

UMaZulu uvela emdala ngokweminyaka yakhe. UMaZulu uyafisa ukuthi angathola umsebenzi ukuze akwazi ukuziphilisa yena nendodakazi. Ngenxa yokuthi usekhulile ngokweminyaka akasakwazi ukuthi angathola itoho futhi akasenawo namandla okusebenza.

Emdlalweni kaVilakazi (1998:03) othi “Iphupho” sithola uMaSokhela ebalisa ngokuthi yena uhlushwa iminyaka yakhe ukuthi angakwazi ukuyobheka amatoho:

MASOKHULU: (*Ngelosizi*) Awu, angiboni kahle mntanami. Inhliziyo yami ibuhlungu kabi ngale nto eyenziwa uMaqhinga. Ukuba ngisenawo amandla okuyiqhwanda amatoho ngabe sekusukuma mina mathupha manje. (*Akhale manje.*)

Emdlalweni onkundlanye kaNtuli (2004) othi “Indoni Yamanzi” sethulelwa uMaZwane okhala ngokuthi usezoficwa ukufa. Unxusa ukuthi indodana yakhe iganwe okungenani afe ejabule:

MAZWANE: (*Aphakamise ikhanda ngokuxwaya*) Awu, Sipo uze ungenise umuntu wokuhamba endlini yesalukazi esifayo! (*Abhekise kuLillian*) Sawubona mntanami, ingabe uyangizwa yini bandla?

Ukubalisa kukaMaZwane ngokusondela kwesikhathi sakhe sokufa kunikeza isithombe sokuthi usemdala ngokweminyaka yakhe. Naye uqobo uzibiza ngesalukazi!

Emdlalweni kaVilakazi (2009) othi *Kawumbiwa Ndawonye* sithola uMaNzimande enezingane ezimbili okungumfana nentombazane. Umfana esephothule izifundo zakhe zobummeli kanti uselungele nokuthi usengathatha nesikhundla sobukhosi. Lokhu kusho ukuthi usekhulile uMaNzimande ngokweminyaka.

Endabeni emfishane kaNtuli (1978) ethi “Iziqongo Zezintaba” sithola uMaMpungose unendodana esiphothule izifundo ze-B.Sc. eyunivesithi. Ngamanye amazwi usekhulile uMaMpungose.

Endabeni emfishane kaBhengu (2006: 82) ethi “Lashon’ Ilanga” sithola uMaMbulazi enendodana esisebenzela eGoli, esizifundisa ngeposi. Kusho ukuthi usekhulile uMaMbulazi:

Ngiphendule amehlo ngiwabhekise ngasedolobheni leli elibukhazikhazi. Awubheke ubuhle bamabhilidi eGoli. Awubheke ukukhalipha kwabantu abamhlophe uMvelinqangi abapha ubuciko bokwakha lobu buhle obumangalisayo. Awubheke naleya ndizamishini endizela phezu, ungaze uthi kuzophuma into nje ethile ingicoshe nami ngindize laphaya ukuze iyongibeka ekhaya, ngike ngibone isalukazi esingumama.

Endabeni emfishane kaMbhele (2000:70) ethi “Ukuba Ngangazi” sithola uMaNgubo unendodana esiphothule izifundo zobudokotela. Unina, osekhulile manje, wadela bonke ubumnandi ayengazenzela bona ngempilo yakhe, wabudelela ukufundisa umntanakhe uNqonqoyi, nempela wafunda. Namhlanje usengudokotela. UMaNgubo kuvela ukuthi mdala ngokweminyaka yakhe njengoba nezinsuku zobusha bakhe sezadlula. Nendodana yakhe seyathola neziqo zemfundo ephakeme.

Okuvelayo ngezibonelo ezimbalwa ezingenhla ukuthi abanye ukuba ngumfelokazi kubafica sebekhulile ngokweminyaka. Abanye sebekhulile nangendlela yokuthi izingane zabo zisuke sezifunda imfundo ephakeme. Kungenzeka ukuthi babethola izingane besebancane kodwa lapha emibhalweni buyavela ubufakazi bokuthi isihambile ngempela iminyaka. Iningi labo nje kusuke sekungabantu abangeke besagana kabusha. Abanye basuke sebelinde khona ukufa.

#### **4.3.2.2 Abafelokazi abaneminyaka emaphakathi**

Enovelini kaShabangu (1987) ethi *Isithunzi SikaMufi* sithulelwa umfelokazi uMaMkhize onezingane ezimbili, okunguZuzumuzi noBabazile. UBabazile ushadile. Yize esenezingane ezikhulile siyamthola uSgwili efuna ukuthi uMaMkhize abe ngunkosikazi wakhe wesibili:

UMaMkhize lona kwakuyinkosikazi nje eqatha ecela eminyakeni engamashumi amane nanhlanu ubudala. Wena ongamazi, kuthiwa ake uqagele iminyaka yakhe, wawugeja ngoba ubona isimo sakhe esasimbeka ekutheni mncane kuneminyaka yakhe.

UMaMkhize uneminyaka engamashumi amane nanhlanu. Uma ungamazi ungaze udideke uthi intokazi le esencanyana ngesimo sokwakhekha kahle.

Enovelini kaMngadi (2006) ethi *Ifa Ngukufa* sithola uMaShezi enezingane ezintathu. UThemba noSithembiso bona sebefundela imfundo ephakeme. Kuphinde kuvele uDustin efuna ukuba sebudlelwani noMaShezi. Ngamanye amazwi akakabi yisalukazi uMaShezi, nakhu eseshelwa nokushelwa.

Enovelini kaMathaba (2012) ethi *Intando Kamufi* sithola uMaDube ongumuntu osazithanda futhi osamusha osazi nanezinto zokuziphaqula ebusweni nokuzilungisa nje njengetshitshi:

Laphaya kusofa kuhlezi udadewabo uThobile yena ugqolozele uMaDube emehlweni. Ubuka konke lokhu akwenzayo. Indlela ambuka ngayo ngathi uthi, kuguga othandayo. Njengoba eziphaqula nje uMaDube ezilungiselela ukuya kubameli bakaMangena edolobheni eMpangeni. Ame ukuziphaqula abuke uThobile.

Endabeni emfishane kaShabalala (2006) ethi “Isivikelo” uNokulunga uvela engumuntu osekhlile. Kodwa yize kunjalo, akayekile ukuzithanda futhi usaziphathisa okumuntu omusha. Endabeni emfishane kaNtuli (1969:27) ethi “Ingodosi Kadokotela” sithola uMaNdaba osebenza njengomhlengikazi futhi unendodakazi efunda eyunivesithi:

“Ehhene. Bengizokwenzenjani phela ngoba awethu amadolo asaqina nje? Ngingathi ngiyadansa, ngibe yinyanda phansi”.

Ukusebenza kukaMaNdaba kusivezela ukuthi ungumfelokazi ongakabi mdala. Nesikhathi sakhe sokuthatha umhlalaphansi asikafiki.

#### **4.3.2.3 Abafelokazi abasebancane ngokweminyaka**

Enovelini kaShange (1992) ethi *Ifa Lenkululeko* sithola uDaisy ongumfelokazi osemncane. UDaisy unengane yomfana esafunda enkulisa. Sithola uDaisy eshelwa nayinsizwa esithe ukukhula okunguMthunzi Buthelezi. Kanti umama kaDaisy uveza ukukhathazeka kwakhe ngabafelokazi abasebancane abaqolwa ngabantu besilisa:

Uma esehleli phansi umama kaDaisy abone ukuthi ukhulunyiswe yikho ukuthukuthela. Khona bekufanele, ayimnandi le nto eyenzekayo. Kodwa phela kufanele aqome uDaisy ngokuhamba kwesikhathi. Ngeke balindele ukuthi usezohlala impilo yakhe yonke, usemncane lo muntu.

Enovelini kaZulu (2006) ethi *Umshado* sithola umfelokazi uTholi ufuna ukushadwa nguBheki. UBheki yibhungu eliselincane elingakaze lishade phambilini. Lithe lihlalanga noTholi yize efake ezimnyama izingubo labona ukuthi lingamshada uTholakele njengesifiso sikanina. Ngamanye amazwi akanalo nexhala lokuthi kuzothiwa ushade nesalukazi:

“Sifiso ngibone intokazi enhle kabi ekuseni.”

USifiso uchaza uTholi njengentokazi. Lokho kuveza ukuthi uTholi usengumfelokazi osemncane ngokweminyaka yakhe.

Emdlalweni kaSibiya (2006) othi *Kwaze Kwalukhuni* sithola umfelokazi uMaZwane. UMaZwane unengane encane esakhula. UMaZwane ukhathazwa ukuthi le ngane encane kangaka uzoyikhulisa nobani njengoba umyeni wakhe asheshe wamshiya nje. Kuphinde kuvele

umamezala kaMaZwane ekhathazwa ngukuthi uMaZwane usazobuya abashiye njengoba emncane kangaka:

MANENE: Yikho konke okungibangela umunyu mntanami, ikakhulu uma ngibona nje indlela asemncane ngayo umakoti.

UMaZwane uvela engumfelokazi osemncane osengakwazi ukuthi abuye agane noma athole umuntu angathandana naye.

Emdlalweni kaVilakazi (1998) othi “Iqhinga” sithola uTholakele evela njengomfelokazi osemncane. UTholakele usafisa nokuyofuna umsebenzi. Kanti nengane anayo isencane njengoba isafunda enkulisa.

Endabeni emfishane kaShabangu (1995) ethi “Uyongingena Ngifile” sithola umfelokazi omncane uNokulunga. UNokulunga unezingane ezisencane.

Okuvelayo ezibonelweni ezimbalwa ukuthi kukhona abafelokazi abancane ngokweminyaka. Laba bafelokazi basuke besengakwazi ukuthi bengaphinde bashade ngenxa yokuvunyelwa yiminyaka yabo.

#### **4.3.3 Imindeni abazalelwa kuyona**

Kule ngxenye sibheka ukuthi ngabe abafelokazi bavela bezalelwa emindenini enjani.

##### **4.3.3.1 Imindeni ehluphekayo**

Abanye babafelokazi emibhalweni bathulwa bezalelwa emindenini ehluphekayo. Emdlalweni kaVilakazi (1998) othi “Iqhinga” sithola uTholakele evela emndenini ohluphekayo. UDlamini wayengumuntu wamabhizinisi, enezimoto nomuzi. Kodwa kuthe lapho eseshonile, uTholakele wathola ukuthi uDlamini akambhalanga emafeni. Okwenza kube nzima ukubhekana nempilo ngukuthi nasemuva lapho ezalwa khona kuyahlushekwa.

Emdlalweni kaVilakazi (1998) othi “Iphupho” uMaSokhulu uvela njengomuntu oxakekile:

MASOKHULU: Impela ngiyathokoza ukuzwa ukuthi ubaba wenu bantanami usizwile isikhalo sami. Besengixakekile ukuthi uthule uthini lapho ekhona sibe sidlana nembuya ngothi.

Siyamthola efisa nokufuna umsebenzi ngenxa yokubheda kwesimo ekhaya lakhe. UMaSokhulu akasakwazi nokuthi aboleke imali komakhelwane ngoba useyaziwa ukuthi akabuyisi ngenxa yakho ukweswela. Kanti nendodana yakhe uMfaniseni yalimala ngesikhathi

isasebenza ezimayini. Enye yamadodana akhe iphilela ukuchitha imali emahhashini. Ngamanye amazwi akanalo imuva elimi kahle elingahle limtakule osizini olumkhungethe.

Emdlalweni kaNtuli (1998) othi “Isomiso” uMaZulu uziphilisa ngokulima nangokufuya izinkomo. UMaZulu uzithola esehlaselwe ngububha ngenxa yokuthi izulu lomisile akasakwazi nokuthi atshale bese edayisa. Nakubo kuyahlushekwa, akakwazi ukuthola khona usizo.

Endabeni emfishane kaMbhele (2000) ethi “Ukuba Ngangazi” uMaNgubo uyaciciyela uzama ukufundisa indodana yakhe eyunivesithi ukuze akwazi naye ukuphila njengabo bonke abantu abangaciciyeli. Ukuciciyela kwakhe kukhomba ukuthi kubo kuyahlushekwa, ngeke bamelekelele ngalutho.

Okuvelayo embhalweni ukuthi abafelokazi bayahlupheka umveni kokushona kwabayeni babo. Okwenza usizi lwabo lwedlulele ngokuthi nemindeni abavela kuyona iyazihluphekela, ngakho bagcina bengasenabani abangakhala kuyena emveni kokushonelwa kwabo.

#### **4.3.3.2 Imindeni engahlupheki**

Enovelini kaShange (1992) ethi *Ifa Lenkululeko* sithola umfelokazi uDaisy. UDaisy usebenza njengoThela ebhange kanti futhi uThemba umyeni wakhe wasebenza umsebenzi wokuba uthisha. Zonke izimali uThemba ayezibekile wazishiyela uDaisy. Ngisho nomuzi imbala waba segameni likaDaisy. Kubo kaDaisy bami kahle, yikho nje efundile futhi esebenza kahle. Enovelini akuveli okukhomba ukuthi abakubo bathembele kuyena ngokwezimali.

Enovelini kaShabangu (1987) ethi *Isithunzi Sikamufi* sithola uMaMkhize enesitolo asishiyelwa nguMhlongo. UMaMkhize ubuye azidlalele amahhashi nomngani wakhe uMaNdlovu. Nakule noveli akuveli ukuthi kubo kaMaMkhize bayantula. Nanxa emi kahle uMaMkhize, akukho zimpawu zokuthi abakubo bathembele kuyena ukuze bondliwe banakekelwe nangezimali.

Enovelini kaMngadi (1992) ethi *Ifa Ngukufa* uMaShezi uvela engumfelokazi oziphilela kahle empilweni. UGatsheni wayeyindoda eyayisebenza kanzima. Uthe eshona wabe esenesitolo, isilaha nethirumi, okuthe eseshonile, uMaShezi wagxila ekukhuliseni ithirumi. Nanxa uMaShezi esanaye unina, akuveli ukuthi uyeswela futhi udinga ukunakekelwa.

Enovelini kaMathaba (2012) ethi *Intando Kamufi* uMaDube wayeshade noMangena, uMangena esebenza ejele elikhulu. Uthe eseshona wabe esephunyelwa izimali. Lezi zimali eziphumayo akazukuziconzulela abakubo ngoba nabo bazimele kahle, kabadinge kulanyulelwa ezinkingeni zezimali.

Endabeni emfishane kaShabalala (2006) ethi “Isivikelo” umyeni kaNokulunga wayesebenza imisebenzi emibili. Phakathi nezinsuku wayesebenza efemini, kuthi ngempelasonto abe ngumfundisi. UNokulunga akakaze asebenze ngaphambi kokushada, okukhomba ukungantuli emndenini azalwa kuwo. Ngisho nalapho eseshonile umyeni ephunyelwe yizo izimali zomyeni wakhe, akuveli lapho ehla enyuka etakula abakubo ngokwezimali ngoba bentula noma benezinkinga.

Okuvelayo ezibonelweni ezingenhla ngukuthi abafelokazi abahlupheki emveni kokushona kwabayeni babo uma kungukuthi bangabantu abanemisebenzi abayenzayo noma kukhona abakushiyelwa ngabayeni babo besaphila. Kuyavela nokuthi imindeni abavela kuyo kayintuli, ngakho izimali zabafelokazi kuba ngezabo kuphela, akudingeki ukuba babuye bazikhiphe bayobhula imililo engokwezomnotho emakubo.

#### **4.3.3.3 Abafelokazi abasenabazali**

Emibhalweni yobuciko besiZulu kukhona abafelokazi abasenabazali. Enovelini kaShange (1992:19) ethi *Ifa Lenkululeko* sithola uDaisy esenonina. Unina kaDaisy uhlala KwaMakhutha:

“Ninjani mama?” kubuza uDaisy ocingweni olwalubanjwe ngunina. Abike impilo unina.

Unina kaDaisy uyena ohlala nengane kaDaisy nezingane zakwabo. Enovelini kaMngadi (2001: 60) ethi *Ifa Ngukufa* sithola uMaShezi esenabazali bobabili, yize bengamzali ngokwenyama:

“Noma bengathini abantu ngobuhlobo bethu mntanami, ngeke abakushoyo kungigudluze eqinisweni. Noma usukuphi ngizocela ukuba uhlale uwakhumbula la mazwi enkosikazi engenyoko....”

UMaShezi wayezalelwe eThekwini, ejalidini elikuMusgrave, ezalwa yintokazi yakwaLanga, uNgenzeni nensizwa yeKhaladi uBruce Richards, bengashadile. UBruce wayemshiye nalo mthwalo unina wabhunguka, okwakunamuhla nje wayengaziwa nokuthi wayephelelephi, kwayena engazi nokuthi wayenengane kuNgenzeni. Ukuze kube yisikhumbuzo ukuthi uMaShezi wayezalelwe kuMusgrave unina wametha ngegama lalo mgwaqo, wambhabhadisa ngalo futhi nasenkonzweni. Kwakuthe esemncane uMusgrave abaqashi bakanina bathutha nonina beza eMgungundlovu. Ngeshwa thizeni kwakungaphelanga ngisho isonto befikile eScottsville unina washayiswa yimoto waphelela khona lapho emshiya umntanakhe engusenziwanjani ezweni. Nakuba umqashi kanina, uMnu. Cockburn wayezimisele ukumondla uMusgrave, akhulele kwakhe, iziphathimandla zezwe ezazilawulwa umthetho wokwahlukanisa kwezinhlanga zasichitha isicelo sakhe. Kungaveli nezihlobo zikaNgenzeni

ezazingamthatha uMusgrave, oCuckbuck nomkakhe baze baxhumana nabakwaPoyinandi nabezenhlalakahle yezingane ababetholane nabakwaShezi abase beneminyaka bashada, bengatholi zingane. Bamemukela oMaNgcobo noShezi, bamkhulisa njengomntanabo, naye wazazi eyingane yalapha ekhaya.

Endabeni emfishane kaShabangu (1995:76) ethi “Uyongingena Ngifile” sithola uMaDube esanaye unina noyise:

Emva kwalesi sehlo ngathatha izingane zami zombili ngazisa lapho ngizalwa khona eMgungundlovu. Savuka kusempondozankomo saya kogibela amatekisi aya khona ngoba amatekisi asuka eNtshongweni eya eMgungundlovu ahamba njalo. Injongo yami yokuya ekhaya kwakungukuyobikela abazali bami ngezehlo ezase zike zangehlela emveni kokushona kukaMaphumulo.

Abazali bakaNokulunga bahlala eMgungundlovu. Uyise kaNokulunga uyinyanga edumile. Emdlalweni kaVilakazi (1998:30) othi “Iqhinga” sithola uTholakele usanaye unina:

Tholakele: Kumanje angazi ukuthi ngizothathani ngiyihlanganise nani ukuze ngisize ingane yami. Nasekhaya kuyefana nje nokuthi kusendle ngoba umama uxhwalile.

Emdlalweni kaSibiya (2008: 127) othi *Kwaze Kwalukhuni* sithola uMaZwane esanaye umama wakhe:

MAXULU: (*Ngenjabulo*) Sawubona mntanami. Uvelaphi kodwa kade ngakugcina kangaka?

MAZWANE: Cha mama, ngizwe nginikhumbule nje ngase ngithi kangize ngizonibona.

Okuvelayo ezibonelweni ezingenhla ukuthi abafelokazi abasuke besanabazali bayakwazi ukuthi babuye baye emakhaya uma kukhona abasuke bekudinga. Kungase kungabi ngukudinga usizo lwemali, kodwa baba nabo abazali abangabonisana noma bakhalisane nabo uma sekudlange izinkinga nezinselelo zobufelokazi.

#### **4.3.3.4 Abafelokazi abangasenabo abazali**

Emibhalweni kubuye kuvele abafelokazi abangasenabo abazali. Enovelini kaShabangu (1987) ethi *Isithunzi Sikamufi* sithola uMaMkhize yena esesele nodadewabo uThembeni emveni kokushona kwabazali. Enovelini kaMathaba (2012) ethi *Intando Kamufi* sithola uMaDube enodadewabo uThobile osekunguyena asesele naye njengoba bengasenabazali nje.

Endabeni emfishane kaShabalala (2006) ethi “Isivikelo” sithola uNokulunga naye esanodadewabo uThembi asesele naye njengoba bengasenabazali. Endabeni emfishane kaBhengu (2006) ethi “Lashon’ Ilanga” sithola uKaMbulazi esele nendodana yakhe kuphela.

Endabeni emfishane kaMbuyazi (2006) ethi “Emahlukanandlela” sithola uMaLuthuli enamadodakazi akhe kuphela uXoli noThuli. Bashona kudala abazali bakhe. Endabeni emfishane kaNtuli (1978) ethi “Iziqongo Zezintaba” sithola uMaNgubo esele nendodana yakhe kuphela uMisumuzi. Kakuzwakali zihlobo nabazali bakaMaMpungose. Emdlalweni kaNtuli (1988) othi “Isomiso” sithola uMaZulu enendodakazi yakhe nje kuphela uZinhle. Naye uMaZulu kasizwa lutho ngabazali noma izihlobo zakhe.

Sithola okufanayo futhi emdlalweni kaVilakazi (1998) othi “Iphupho” uMaSokhulu enamadodana akhe amabili uMaqhinga noMfaniseni. Lutho abazali noma izihlobo. Nasemdlalweni kaNtuli (2004) othi “Indoni Yamanzi” sithola uMaZwane esele nendodakazi nendodana yakhe kuphela, uSibongile noSipho. Kakuzwakali lutho ngabazali noma izihlobo zikaMaZwane. Nasemdlalweni kaVilakazi (2009) othi *Kawumbiwa Ndawonye* sithola uMaNzimande enendodana yakhe nendodakazi uThulile noThulebona. Kayiphathwa eyabazali nezihlobo zikaMaNzimande.

Okuvelayo ezibonelweni ezimbalwa ngukuthi uma abafelokazi bengasenabo abazali bazihlalela nezingane zabo emizini yabo. Noma bahlala nezelamani zabo. Lokhu kwenza ukuba kube nzima ukubhekana nezinkinga nezinselelo zobufelokazi njengoba sazi phela ukuthi intandane enhle ngumakhothwa ngunina. Omunye angase athi abanye abafelokazi sebekhulile vele, kakusalindelekile ukuba babe nabazali. Kodwa iqiniso lithi ukuba banezihlobo okungenani, ngabe kuba lula ukuthola abegazi abazozwelana nabo babamise idolu njengoba sebengabafelokazi nje.

#### **4.3.3.5 Abefelokazi abasenabasemzini**

Ukuba khona kwabasemzini kunomthelela omkhulu ekubhekaneni nasekwehlulekeni komfelokazi ukubhekana nokufelwa ngumyeni. Enovelini kaShange (1992) ethi *Ifa Lenkululeko* sithola ubaba nomama kaThemba besaphila. Lokhu kwenza ukuba kuvele izinkinga ezintsha ezidalwa ngukuthi basaphila abazali bomyeni wakhe. Lokhu kucaca uma sebebeka imithetho eminingi ebingeke imphoqe kangako uDaisy ukuba abasekho abazali bomyeni wakhe.



Enovelini kaMathaba (2016) ethi *Intando Kamufi* sithola ukuthi abazali bakaMangena basaphila. Yize bengahlali naye uMaDube behlala ekhaya labo elisemakhaya, miningi imithetho abayishayela uMaDube njengoba eseshonelwe nje. Lokhu kuyaziqongisa izinkinga zobufelokazi. Sithola okufanayo nalokhu emdlalweni kaSibiya (2006) othi *Kwaze Kwalukhuni*. Sithola uMaZwane lapha agane khona kwaNgidi abazali bakaBhekani basaphila kanye nomfowabo kaBhekani uMfihlo ophuma ejele. Ingcindezi yokuba uMaZwane angenwe nguMfihlo iqhamuka kakhulu kwabasemzini, ikakhulukazi bona kanye abazali bakamufi.

Emdlalweni kaShabalala (2006) othi “Isivikelo” sithola uNokuthula esele nomfowabo kaSishi. Abazali bakaSishi kudala bazishonela kanye nezinye izingane zakwabo. Kwase sekusele uSishi nomfowabo kuphela. Nakho-ke uSishi esethathwa ukufa. Yilo mfowabo-ke osebanga izinkinga eziphathisa uNokuthula ngekhandu.

Okuvelayo kulezi zibonelo ngukuthi abasemzini banomthelela omkhulu enhlalakahleni yomfelokazi. Kule mibhalo kuyaphawuleka ukuthi abafelokazi abakutholi ukwesekwa ngabasemzini uma sebeshonelwe. Esikhundleni sokuthi babasingathe ngothando, kuba yibo kanye ababhebhezela usizi nengcindezi. Imvamisa lokhu kwenzeka zisuka nje engakangewatshwa nokungewatshwa umufi.

#### **4.3.4 Izindawo abahlala kuzona**

Le ngxenye yesizinda ichaza indawo lapho kwenzeka khona isigameko. UMafera (1996:87) uchaza kanjena:

*Place is a physical world in which people live. In literature, place is an imaginary inhabitable space in which characters live. Even objects as car and a box may be considered as place, as long as they are related to human occupation, either actual or imagined.*

(Indawo ngumhlaba ophathekayo lapho kuhlala khona abantu. Emibhalweni, indawo yindawo esuselwe ekhanda okuhlala kuyo abalingiswa. Ngisho nezinto ezinjengemoto nebhokisi zingabhekwa njengendawo, inqobo nje uma zihlobene nokuhlala kwabantu, kungaba ezangempela noma ezicatshangiwe.)

Indawo ilapho abantu abahlala khona noma abatholakala kuyona. Emibhalweni ababhali baziqambela indawo noma izindawo lapho abalingiswa noma abadlali bezophila khona. Imvamisa uma umbhali eziqambela indawo uke asebenzise indawo ayazi kangcono ukuze kufezeke lokho ahlose ukukudlulisela kubafundi bakhe. Umbhali angasebenzisa indawo yasemakhaya noma yasedolobheni kuye ngokuthi uhloseni ngombhalo wakhe. Indawo

emibhalweni siyibona ngokuthi umbhali asebenzise izintwana ezithile ezihambiselana nendawo leyo. Ngokwesibonelo uma kungukuthi indawo esetshenziswa ngumbhali yindawo yasemakhaya singabona ngempilo ephilwa khona nezinto ezitholakala kuleyo ndawo, okungaba yimfuyo efana nezinkomo nokunye. Endaweni yasedolobheni nakhona ngokunjalo umbhali angaveza izinto ezitholakala emadolobheni, ezingatholakali endaweni yasemakhaya. Singabala izinto ezingafana nenxanxathela yezitolo, izindawo zokubuka izithombe nokunye okuningi okutholakala emadolobheni.

Abafelokazi esibathola emibhalweni eyahlukane sibathola bevela noma behlala ezindaweni ezahlukeni. Kukhona abafelokazi abahlala ezindaweni zasemadolobheni kuphinde kube khona labo abahlala ezindaweni zasemakhaya.

#### **4.3.4.1 Abafelokazi abahlala ezindaweni ezisemadolobheni**

Enovelini kaShabangu (1987) ethi *Isithunzi Sikamufi* sithola uMaMkhize ehlala edolobheni. UMaMkhize simthola ekwazi ukudlala amahhashi nomngani wakhe uMaNdlovu. Lokhu kumveza ephila impilo ehlukile kuleyo engase iphilwe ngumfelokazi wasemakhaya. Indlela yokuphila yasemadolobheni imnika inkululeko emasikweni avimba ukuba umfelokazi abe wuvanzi abonakale nasezixongololweni, njengasemijahweni yamahhashi kanje.

Enovelini kaShange (1992) ethi *Ifa Lenkululeko* sithola uDaisy ehlala endaweni yasedolobheni. Nakho lokhu kumnika inkululeko ethile, akwazi nokuqhubeka nempilo. UDaisy usebenza ebhange, ngakho uyakwazi ukunakekela izidingo zakhe, ngokungefani nomfelokazi wasemakhaya ongase angazi ukuthi uzothathani, ahlanganise nani uma sekushone umyeni wakhe.

Enovelini kaMngadi (2006) ethi *Ifa Ngukufa* sithola uMaShezi ehlala endaweni yasedolobheni. Uke abonakale ngisho nasehhotela ehamba nesesheli sakhe uDustin, agcina esethandana naye. Bekungeke kube lula ukuba abe nale nkululuko emakhaya. Nasenovelini kaZulu (2006) ethi *Umshado* sithola uTholi ehlala endaweni yasedolobheni. Uba mningi lapha edolobheni, engayifakile nenzilo. Lokhu kwenza ukuba asheshe athole nesesheli. Bekungeke kwenzeke lokhu kumfelokazi wasemakhaya okufanele ahloniphe umphakathi, angabi wuvanzi, ingasaphathwa-ke eyokweshelwa. Emakhaya bebezomazi bonke endaweni, kungabi bikho nansizwa ezidlisa satshanyana kuyena.

Endabeni emfishane kaNtuli (1989) ethi “Ingodosi Kadokotela” sithola uMaNdaba ehlala endaweni yasedolobheni. Naye uyasebenza, ungumhlengikazi. Uke azwakale encokola

nangendaba yokuyodansa emicimbini ethile. Ngakho, nanxa engumfelokazi nje, kubonakala iqhubeka ngezinga elithile impilo yakhe, ingekho nemingcele yokuzijabulisa evame ukuthiya abafelokazi basemakhaya. Kuba kuyena uMaNdaba ukukhetha ukuziqoqa njengomfelokazi, hhayi ngoba eboshwe yisizinda noma indawo ahlala kuyona. Nasenovelini kaMathaba (2016) ethi “Intando Kamufi” sithola uMaDube ehlala endaweni yasedolobheni. Umyeni kaMaDube ngaphambi kokuthi ashone washiya isicelo sokuthi uma eshona yena alothiswe. Lesi yisenzo esingandile ezindaweni zasemakhaya. Ukuhlala kwakhe edolobheni kumenza akwazi ukulandela isicelo somyeni wakhe, okuyinto ebizoba ngumqansa ukuba ubengumfelokazi wasemakhaya.

Emdlalweni kaMolefe (1992) othi *Wayesezowela* sithola uDoreen ehlala endaweni yasedolobheni. Ngemuva kokushona komyeni wakhe wazithola esenkingeni yokuthi kwase kushintshwe incwadi yefa likamyeni wakhe. Wabe esesebenzisana kakhulu nommeli uMyende owayesebenzela umyeni wakhe. Ukuhlala kwakhe edolobheni kumenza akwazi ukusukumela phezulu izinkinga, athole nosizo lwabameli. Bekuzoba nzima kumfelokazi wasemakhaya lokhu.

Emdlalweni kaVilakazi (1998) othi “Iqhinga” uTholakele sithola kuvela ukuthi uhlala endaweni yasedolobheni. Ngemuva kokuthi umyeni wakhe eshonile, umamezala kaTholakele wabe esethumela kuTholakele abelungu ukuthi mabamnikeze incwadi emyalela ukuthi aphume aphele emzini wakhe. Kuwona lo mdlalo siyathola uTholakele ekhathazeka ngokuthi uma kwenzeka ehamba kule ndawo ahlala khona indodana yakhe isizolahlekelwa yimfundo engcono. Kuyavela kulo mdlalo ukuthi ukuhlala edolobheni kungase kulethele umfelokazi izinkinga abengeke abe nazo ukuba ubehlala emakhaya. Njengokukhishwa ngoshova endlini, kanje.

Siyathola futhi emdlalweni kaVilakazi (1998) othi “Iphupho” uMaNgubo ehlala endaweni yasedolobheni. Lokhu sikuthola lapho indodana kaMaNgubo ifuna imali yokuthi ihambe iyofakela amahhashi endaweni yaseScottsville. Ukuba ubehlala emakhaya ubengeke athi engumfelokazi abhekane nengcindezi yendodana efuna ukukhipha imali yokugcina iyodlala amahhashi. Ngamanye amazwi zimbalwa izilingo nezingcindezi, uma kuqhathaniswa ezibhekana nomfelokazi wasemakhaya, kunowasedolobheni.

#### **4.3.4.2 Abafelokazi abahlala ezindaweni zasemakhaya**

Emdlalweni kaNtuli (1988:05) othi “Isomiso” sithola uMaNzimande ehlala endaweni yasemakhaya:

MAZULU: (*Ngomoya ophansi*) Ufika nje ngiyacabanga. Ngibuka indlela isomiso esisihlasele ngayo. Ngicabanga ngamasimu kaBiyela akade ekepezela eluhlaza cwe, nezinkomo lezi engisizwe yizo ngakuqhuba singakabhoki kanje isomiso.

Indawo lapho uMaZulu ahlala kuyona indawo yasemakhaya lapho abantu beziphilisa ngokuthi balime amasimu futhi bafuye nezinkomo. Uma kuhlasela isomiso, kuba nzima ukuba umfelokazi wasemakhaya akwazi ukuqhubeka nempilo, anakekele izidingo zakhe nezomndeni wakhe. Sehluke kakhulu isimo somfelokazi wasedolobheni ongathembele esimweni sezulu esihle ukuze aqhubeke ephila noma ebhekana ngempumelelo nezinselelo zobufelokazi.

Emdlalweni kaVilakazi (2009) othi *Kawumbiwa Ndawonye* sithola uMaNzimande ehlala endaweni yesemakhaya. Indawo ahlala kuyona siyithola isabuswa ngamakhosi nezinduna. Umyeni kaMaNzimande naye wayeyiNkosi yesizwe salapha abahlala khona. UMaNzimande uzithola eselwela indodana yakhe ebangiswa ubukhosi. Kayikho imibango enjena emadolobheni, ngakho siyabona ukuthi ukuhlala emakhaya kungase kulethele umfelokazi ingcindezi abengeke ayithole esizindeni esehlukile esinjengedolobha kanje.

Emdlalweni kaSibiya (2006) othi *Kwaze kwalukhuni*, uMaZwane uhlala endaweni yasemakhaya. Sibona kule ndawo kusagcinwa amasiko agcina esemcindezela kakhulu uMaZwane. Ngokwesibonelo nje, uphoqwa ukuba angenwe nguMfihlo. Isimo esinje besingeke simthole umfelokazi wasedolobheni ophila esizindeni esingasenawo kangaka amasiko acindezela umfelokazi, njengokungenwa.

Lezi zibonelo ziyawucacisa umthelela wesizinda empilweni yomfelokazi. Sibonile ukuthi owasedolobheni uyakhululeka emasikweni amaningi acindezela abafelokazi basemakhaya. Isimo somnotho silawuleka kangconywana kunesasemakhaya lapho abafelokazi bengakwazi ukuba nemisebenzi ezobangenisela iholo. Kuvelile nokuthi nanxa isizinda sasedolobheni singase sibonakale simvuna umfelokazi, nakhona emadolobheni ziningi izilingo ezingase zifake umfelokazi enkingeni, abengeke azithole emakhaya. Ukushelwa nje, kuvela emibhalweni kuyimbangela yokuqolwa kwabafelokazi basemadolobheni. Kabeshelwa emakhaya abafelokazi kule mibhalo ehlaziywa kulolu cwaningo. Ngakho isizinda sabo siyabavikela ezilingweni, amahlazo nokuphucwa amafa ngamaqola.

#### **4.3.4 Izimbangela zobufelokazi**

Kule ngxenye kubhekwa izimbangela zokufelwa kwabafelokazi emibhalweni. Uma kubhekwa emibhalweni eyahlukene yesiZulu kuvela ukuthi yize bonke befelwe ngabayeni bebizwa ngabafelokazi, kunezimbangela ezahlukene ezidale ukuthi babe ngabafelokazi emibhalweni.

#### 4.3.4.1 Ukugula

Uma kuhlolisiswa imibhalo kukhona eveza ukuthi abanye babayeni bashona ngokugula. Kuyenzeka ukugula kubahlasele isikhathi esincane abanye babo kuyenzeka ukuthi bagule isikhathi eside. Ngokwesibonelo enovelini kaMngadi (2001:18) ethi *Ifa Ngukufa* umyeni kaMaShezi uNdlovu wagula isikhathi esincane:

Kwakungalowo nyaka impela, ngoNdasa, bebuyile oNgoye, kuyiPhasika kusihlwa. Babehlezi bonke etafuleni, zibekiwe izibiliboco, bedla, lapho uGatsheni ezikhalela khona ngenzululwane. Besathi izokwedlula nomkakhe etatazela namanzi abandayo ezama ukumpondla, wozela, ukozela kwamphuthuma.

UGatsheni wakhala ngokuhlaselwa inzululwane bezihlalele etafuleni nomndeni wakhe. Kuthe uMaShezi esanake lokhu, uGatsheni wathatha isithongwana angabange esavuka kusona. Izaba ayethi uyazenza uMaShezi azibange zisamsiza uGatsheni owabe esezilalela umphumula wafuthi.

Endabeni emfishane kaNtuli (1983:52) ethi “Iziqongo Zezintaba” kuvela ukuthi umyeni kaMaMpungose yena wahlaselwa ukugula okwathi sekuthothane izikhathi kwaqala intwabi:

UMaMpungose umbuka nje uMisumuzi usuke amkhumbuze umyeni wakhe. Naye wayebukeka enjena ngosuku lwakhe lokugcina. Kuyena-ke kwathi uma sezithothene izikhathi, kwaqala intwabi. Phela kwase kuzanywe ndawo zonke, bonke baze bageza izandla base bethi ngcono asale esezokwedlulela lapha ekhaya.

UManqe wagula isikhathi eside. Ukwakumphethe kwakungaqondakali ukuthi kwakuyini futhi kudalwa yini. Kuthe esezoshona uManqe waxinwa kakhulu intwabi okwaba yiyona eyabe isimthatha. Ukugula kwakhe kwabe sekwambuleka kamuva eseshonile ukuthi kwakuyisifo esafakwa yilabo abanomona.

Endabeni emfishane kaNtuli (1982: 80) ethi “Intando Kamufi” sithola ukuthi uNyambose naye washona ngakho ukugula:

“Noma ebesejulile, Mama, belilokhu likhona ithemba lokuthi ingane yakwethu kokunye izobuye ilulame. Ngisala nobani-ke mina manje? Ngisala nobani?” Akhale.

UNyambose wagula isikhathi eside. Yize kunjalo umndeni wakhe wawulokhu njalo uhleli ethembeni lokuthi kungahle asinde kulokho kugula okwakumbambile. Kwaze kwafika ekugcineni ungalilahlanga ithemba lempilo kuNyambose.

Emdlalweni kaNtuli kuNtuli noSibiya (1992:08) othi “Isomiso” kuvela ukuthi umyeni kaMaZulu naye wagula.

MAZULU: Angazi Zinhle Mntanami. Ngizwa inhliziyo ishaya ngamawala. Lento yagcina ngaleya nkathi kugula uyihlo.

Yize kungaveli kahle ukuthi ngabe wayephethwe yini uBiyela,okuvelayo ukuthi wagula isikhathi eside. Ukugula kukaBiyela kwagcina sekugulisa naye uMaZulu uqobo lwakhe.

Okuvelayo ukuthi abayeni babafelokazi, bashona ngokungula okwahlukene. Abanye babayeni, bahlaselwe ukugula isikhathi esincane. Kuphinde futhi abanye bahlaselwe ukugula isikhathi eside. Le mibhalo igqamisa ukuthi abafelokazi bafelwa ngabayeni singakafiki isikhathi sokwehlukani ngenxa yokuguga, okuyinto efiswa yibo bonke abaganene. Ukushonelwa ngenxa yokugulelwa, okuyisigubhukane noma okungumlibe, kuyayandisa ingcindezi kumfelokazi, ikakhulukazi uma kumehlele esemusha lokhu.

#### **4.3.4.2 Izingozi zezimoto**

Kweminye imibhalo kuvela ukuthi kukhona abafelokazi abashiywe ngabayeni babo ngenxa yezingozi zezimoto. Enovelini kaShabangu (1987:26) ethi *Isithunzi SikaMufi* sithola kuvela ukuthi umyeni kaMaMkhize uMhlongo washayiswa imoto ezihambela edolobheni eGoli:

“Kuthiwa washayiswa yimoto edolobheni. Wathathwa wayiswa esibhedlela engasakhulumi kunjalo nje kungekho kwasicucu sephepha sodwa lesi esikhwameni sakhe esikhombayo ukuthi ungubani wakwabani, wafike washonela khona esibhedlela lapho”

UMhlongo waphuma emzini wakhe ethi uya edolobheni ufuna ukuyolungisa izinto zakhe ezincane. Kwaphela izinsuku engabuyi kwakhe kwaze kwacatshangwa ukuthi kekuphunywe inqina ayobhekwa. AbakwaMhlongo ayikho indawo abangayihambanga beyofuna ukuthi ngabe uMhlongo ushonephi. Izibhedlela esizeGoli zahanjwa zonke. Ngisho nakwabamanga kwayiwa kufunwa umkhondo. Iyodwa indawo ababesaba ukuyihamba; yileyo yokugcina izidumbu. Okwathi sekubonakele ukuthi abatholi lutho ngoMhlongo bacabanga ukuthi baye kuyona. Ngempela bafika kuyona kwatholakala ukuthi uMhlongo washayiswa imoto esedolobheni. Waphuthunyiswa esibhedlela kwaba lapho aphumela khona umphefumulo.

Ngokubona ukuthi akukho sihlobo esivelayo ukuzomfuna bamdlulisela emakhazeni kahulumeni.

Enovelini kaMathaba (2012:03) ethi *Intando kaMufi* sithola umyeni kaMaDube uMaphumulo yena eba sengozini yemoto:

Imoto yakhe iphaphalaze emgqwaqeni omkhulu iJohn Ross Highway, okungumgwaqo ophakathi kwamadolobha amabili okuyiMpangeni neRichards Bay. Iye yashaya ungqimphothwe yayokhalakathela emaweni. Wafa ujuqu kanjalo uMangena.

UMangena wayebuya emsebenzini njengenjwayelo ngosuku ashona ngalo. UMangena wahluleka ukulawula imoto yakhe emgwaqeni, yagcina ngokuthi iphaphalaze ize iyokhalakathela eweniokwabe sekuba ukushona kwakhe khona lapho endaweni okwenzeka kuyo isigameko.

Nasendabeni emfishane kaShabangu (1995:08) ethi “Uyongingena Ngifile” siyathola ukuthi umyeni kaNokulunga naye washona ngengozi yemoto.

Ngizilile, ngizilele umyeni wami oshone ngonyaka odlule engozini yemoto.

Okuvelayo emibhalweni abayeni abashona ezingozini zezimoto. Abanye baficwa ukufa besezindleleni eziya emsebenzini abanye kusuke kungukuthi bayazihambela edolobheni. Siyaziwa isihluku esinyantisa igazi sengozi yemoto. Ngakho le mibhalo igqamisa usizi umfelokazi asuke ebhekene nalo. Ukushonelwa kubuhlungu kukodwa nje, kodwa uma umuntu eshone engozini, umunyu uba mkhulu. Le mibhalo iveza ukuba yisigubhukane sokungena kowesifazane esigabeni sokuba ngumfelokazi. Ngokungafani nokufa ngokugula, okungase kuthathe isikhashana, kuyaluzwe nosizo, izingozi zezimoto zimgqema ingozi engazelele owesifazane osuke ehlukane nomyeni ekuseni kukuhle, lishone esengumfelokazi.

#### **4.3.4.3 Ukubulawa**

Kubuye kuvele emibhalweni ukuthi abanye abayeni bashona ngenxa yalabo abasondelene nabo. Ngokwesibonelo emdlalweni kaVilakazi (2009) othi *Kawumbiwa Ndawonye* sithola umyeni kaMaNzimande ebulawe ngumfowabo kamyeni wakhe.

Umyeni kaMaNzimande wabulawa ngumfowabo ngenxa yokuthi wayefuna ukuthi kube nguyena othola isikhundla sokuba yinkosi yesizwe saMathole. Ushona nje wayevela emcimbini owawenziwe nguyena umfowabo. Akubanga sikhathi esingakanani kwabonakala ngomuntu eseshayeka phansi, okwasolakala ukuthi ushaywe yisilwane.

Emdlalweni kaMolefe (1992:58) othi *Wayesezowela* sithola ukuthi umyeni kaDoreen yena wabulawa indodana yalowo owayeyishende lomyeni wakhe. Umyeni kaDoreen washona ngokuthi intombazane ababeyiqashile ukuthi isize endlini ihlangane nendodana yeshende bakha itulo lokubulala umyeni kaDoreen ngokumfakela uphoyizeni.

DOREEN: Angazi khona mntanami, uyihlo engakashoni uthe udle okuthize ekudleni lapha ekhaya. Uyihlo uyamazi ukuthi ubengenamizi ayivakashelayo ukuthi kungathiwa udidekile udle komunye umuzi.

UShandu ushona ngenxa yokuthi wayekade esexoshe uNomkhosi owayesethandana naye ngemuva ngokuxabana nonkosikazi wakhe uDoreen. Indaba iqala lapho uNomkhosi efuna ukubuyela kuShandu lo owayengasamfuni. UNomkhosi uhlangana nomngani wakhe uJosephine bakha isu lokuthi uJosephine athole indodakazi yakhe uDidekile imdlisele intando uShandu. Kuba khona ukushayisana kwamasu lapho indodana kaNomkhosi nayo izama elayo isu lokubulala uShandu. Nayo yabe isihhe uDidekile ukuthi imenzele wona lo msebenzi wokubulala uShandu ngophoyizeni. Yamthembisa ukuthi lo muthi amnike wona ngeke umbulale uShandu kodwa uzokwenza athande yena uDidikele. Nebala wavuma. Kwaba sekungukushona kukaShandu esedle uphoyizeni kaQolani.

Endabeni emfishane kaBhengu (2006:84) ethi “Lashon’ Ilanga” sithola umyeni kaMaMbulazi eshona ngenxa yokuthi yena uMaMbulazi waziqashela yena izinkabi ukuthi zimbulale:

Isikhathi oyothola ngaso le ncwadi ngiyobe sengiyofika esiphethweni sendlela enginqume ukuyithatha. Ungixolele Dumani. Ngathenga abantu ukuba babulale uyihlo ngenxa yokuthi sasesingasaphathene kahle. Angeke ngikuchazele konke, kodwa ngifisa wazi ukuthi ngambulala uyihlo.

UMaMbulazi wazibulalela yena umyeni wakhe. Umyeni wakhe owabe esemhlukumeze kakhulu. Kwaholela ekutheni agcine eseze wazithengela izinkabi ezizombulalela umyeni wakhe lo ongamphethe kahle. Yize kwagcina sekufa abangenacala ngenxa yokusolwa ukuthi yibona ababulala umyeni kaMaMbulazi.

Okuvelayo emibhalweni ukuthi abanye babayeni bafa ngokubulawa yizihlobo zabo zegazi. Abanye bayabulawa ngabantu abasuke bebasebenzela ezindlini zabo ngenxa yokuthunywana ngabanye abantu bangaphandle. Njengengozi yemoto, ukubulawa nakho kuba yisigubhukane. Kuyamhlukumeza kakhulu umfelokazi, ikakhulukazi uma kungeyena oqhamuke netulo lokuba kusocongwe umyeni wakhe. Iba nkulu nengcindezi nalapho sekugqigqwa ezinkantolo kusathethwa icala lombulali. Imibhalo lapha iveza ukuthi umfelokazi obulawelwe umyeni akulula ukuba abhekane kahle nenselelo yokufelwa ngoba isilonda asisheshi siphole ngoba



kuthatha isikhathi ukuthi luphothulwe udaba lokubanjwa nokugwetshwa kombulali. Kube yila ethola ithuba lokubhodla umfelokazi. Kokunye akaboshwa umbulali ngoba kungekho bufakazi, bese umfelokazi ephila kabuhlungu ngokude embona umuntu owabulala umyeni wakhe. Lokhu kwenza ukuba umfelokazi athwale usizi olukabili.

#### 4.3.4.4 Okungaqondakali

Kweminye imibhalo kuvela ukuthi ukushona kwabayeni okuqondakali ngenxa yokuthi kakukho okucaciswe ngumbhali njengembangela yokufa. Ngokwesibonelo endabeni emfishane kaShabalala (2008:84) ethi “Isivikelo” akuqondakali ukuthi umyeni kaNokuthula washona kanjani:

“Thembi, angithi uyazi ukuthi uSishi nanamhlanje angazi ukuthi wabulawa yini kodwa abantu abafana noSifiso bacabanga ukuthi ngazibulalela mina indoda yami ngoba ngifuna izimali zakwaLever lapho ayesebenza khona.”

Ukushona kukaSishi akuqondali ukuthi ngabe kwadalwa yini ngempela. Ngoba wavele washona nje isigubhukane engakaze agule noma ehlelwe ngokuthile empilweni yakhe. Endabeni emfishane kaMbuyazi (2000: 137) ethi “Emahlukanandlela” kayicaci imbangela yokufa:

“Lalela lapha Xolile, kade ngangibona. Le nto ngeke ize ilunge. Nxa izolunga ayihambi kanje. Angizimisele mina ukuphinda ngigqoke inzilo. Ngayigqoka kwenela ngokushona kukayihlo owangishiya okwesela sibancane. Wo! Yeka uMphemba wami!”

Kubuye kuvele nasemdlalweni kaVilakazi (1998:35) othi “Iqhinga” umyeni kaTholakele naye akuqondakali ukuthi washona kanjani:

MaMthiyane: (Ekhuluma yedwa) Kazi umtshelile yini umakoti lo mngani wakhe ukuthi sekukhala esami isicathulo kulo muzi. Kusasa lokhu okusayo ngimfuna ephume waphela kulo muzi. Wake wangikholisa noSipho wangilethela isalukazi. Athi eyinsizwa abedlala isalukazi. Nendlela ashone ngayo ayingikhululi neze. Awe phansi engabikanga lutho aluzwayo emzimbeni?

UDlamini washona ngendlela engaqondakalanga naye. Akukho ayekubikile kuTholakele kumbe kunina. Kodwa kwabonakala nje esewa. Kwabe sekungukuhamba kwakhe njalo.

Emdlalweni kaSibiya (2008:05) othi *Kwaze Kwalukhuni* kuvela ukuthi umyeni kaMaZwane washona ngokukhulu ukuzuma:

MaZwane: Cha, uqinisile lapho mama, kabuyeki ubuhlungu benhliziyo uma umuntu ecabanga ukuthi uBhekani wasishiya ngokuzuma okukhulu kangakanani.

Okuvelayo ukuthi abanye babayeni bashona ngokungaqondakali. Abanye bayawa, abanye bavele bashone nje kungonakele lutho. Lezi zibonelo ziveza ukuthi umfelokazi uthwala usizi olwengeziwe enhliziyweni uma engazi noma engayiqondi imbangela yokushona komyeni wakhe. Lokhu kwenza kube nzima ukuba asheshe akwedlulise enhliyiweni ukushonelwa. Lokhu futhi kwenza ukuba ahluleke ukubhekana nezinselelo zokufelwa.

#### 4.3.4.5 Izimbangela ezingenamininingwane

Kweminye imibhalo efundiwe akuveli ukuthi ngabe kwaba yiziphi izimbangela zokufa kwabayeni babafelokazi. Kuvele nje kuthiwe bashona, kungacaciswa mbangela. Enovelini kaShange (1992: 01) ethi *Ifa Lenkululeko* akucaci kahle ukuthi ngabe umyeni kaDaisy wabulawa yini:

Nokho lwase lwadlula, nomyeni wakhe lowo esedlulile.

Akuveli ukuthi kwaba yini imbangela yokushona kukaDlamini. Sethulelwe ukuthi akasekho uDlamini. Enovelini kaZulu (2006:08) ethi *Umshado* nakhona umbhali akavezi ukuthi wabulawa yini:

“Sengeshelwa ngaqoma, ngagana, ngafelwa.”

Akuveli ukuthi umyeni kaTholakele wabulawa yini. Sithola ukuthi washona, ngesikhathi uBheki emcela ukuthi bathandane njengoba efisa ukuthi abe ngunkosikazi wakhe. Lokhu siphinde sikuthola nasendabeni emfishane kaNtuli (1969: 26) ethi “Ingodosi kadokotela”. Kule ndaba emfishane sithulelwa ukuthi uMaNdaba ungumfelokazi kuphela:

NguTozi wakwaMdlalose, isidudla nje esingamunwe, naye uphumelele, wazuza iziqu zika-B.A. Ngabe ichichima kakhulu kuyena intokozo njengoba ephumelele ngokuqongobezela kukanina uMaNdaba ongumfelokazi.

Akuveli ukuthi ngabe umyeni kaMaNdaba wabulawa yini. Esikuthulelwayo ngukuthi ungumfelokazi ozikhulisela indodakazi yakhe. Kuvela okufanayo emdlalweni onkundlanye kaNtuli (1992:88) othi “Indoni Yamanzi:

MaZwane: Wo, angincokoli njalo mntanami. Angincokoli. (*Ngelokukhala*) Angincokoli uma ngithi bengihlalele ethembeni lokuthi noyihlo ngiyofike ngimxoxele ukuthi ngikushiye usunonyoko mntanami. Bengethembile Siphoh. (*Akhale, akhwehlele kakhulu*) Bengethembile.

Akuveli ukuthi ngabe uNgcobo wabulawa yini. Kuvela nje ekhathazekile ukuthi uyofika athini kuNgcobo mhla naye eficwa ngukufa. Emdlalweni kaMolefe (1989:02) othi *Ingwijikhwebu* akuveli nakhona ukuthi uZimu wabulawa yini:

Qiniso: Isimibili iminyaka ubaba asishiya emhlabeni mama. Ngiyacabanga ukuthi okomnikazi sekufanele kubuyele kuye manje.

Kulo mdlalo asithulelwa ukuthi iZimu wabulawa yini, sivezelwa nje ukuthi yena useneminyaka wedlula emhlabeni. Nasemdlalweni kaVilakazi (1998:05) othi “Iphupho” akucaci nhlobo ukuthi yini imbangela yokushona komyeni kaMaSokhulu:

MaSokhulu: Umazelaphi wena uyihlo? Angithi wahamba emhlabeni usakhasa?

Lezi zibonelo ziveza ukuthi kwezinye izikhathi ababhali kabazihluphi ngokuveza imbangela yokufa komyeni. Imvamisa lokhu kwenzeka uma sekuyiminyaka eminingi kwenzeka lokhu. Kokunye kuba wuhlobo lombhalo, njengokuthi nje imidlalo emifushane nezindaba ezimfishane zigqama ngokuqoqeka okungayidingi indathane yemininingwane. Cishe yikho lokhu okwenza ababhali bagweme imidanti enjengezimbangela zokushona kwabayeni. Ikakhulukazi ngoba basuke bengaseyibona abalingiswa embhalweni.

Kuyahlupha nokho ukungavezwa kwembangela ngoba kusenza singakwazi ukuba nesithombe esiphelele sesimo esibhekene nomfelokazi. Kasikwazi ukumdabukela ngokwanele uma singayazi nembangela yokushona komyeni wakhe. Kasikwazi nokuziqonda ngokugcwele izinselelo abhekene nazo. Uma nje sesisebenzisa ukuhlulwa ngokwenjulalwazi ehumushayo okuyiyo engumgogodla walolu cwaningo, kuba nzima ukuhumusha ngokuphelele isimo sobufelokazi embhalweni uma kunemidanti noma imininingwane engaphelele.

#### **4.4 Isiphetho**

Kulesi sahluko bekubhekwa isizinda noma imvelaphi yabafelokazi. Kuvelile ukuthi kazifani izimo zabafelokazi, ngakho ekuhluzeni kwethu kasikwazi ukubabhanqa ngabhande linye bonke. Ngokwesibonelo, kasikwazi ukuthi abafelokazi baxegelwa yisimilo ngoba kabefani, kuya ngesizinda sabo. Imibhalo ikuvezile ukuthi umfelokazi wasedolobheni ubhekana nezilingo eziningana kunomfelokazi wasemakhaya. Kuvelile futhi nokuthi owasemakhaya ucindezelwa yimithetho eminingi namasiko amenza angabi nenkululeko njengomfelokazi wasedolobheni. Ngakho uma sibheka ngokwephuzu lokuqhubeka nempilo noma ukuqala kabusha impilo, ubonakala engcono umfelokazi wasedolobheni kuleli phuzu. Ubonakala esheshe alulame akwazi ukuvuka azithathe.

Livelile futhi nephuzu lemindeni kulesi sahluko. Isimo somndeni okuvela kuwo umfelokazi singase sinqume ukuthi ubhekana kanjani nenselelo yokufelwa nokuba ngumfelokazi. Imibhalo ekhethiwe ikuvezile ukuthi umfelokazi okusaphila abasemzini wakhe ubhekana

nengcindezi enkulu kunomfelokazi ongenabo abasemzini abazoshaya imithetho bamphoqe nokuba agcine amasiko athile amcindezelayo umfelokazi. Imibhalo eminingi iveze ukuthi imvamisa abafelokazi abangenankinga yezimali kabanamndeni wakubo noma izihlobo zakubo okusadingeka ukuba bazinakekele nanxa sebengabafelokazi. Kuyadabukisa nokho ukuthi iningi labafelokazi abantulayo imibhalo ibaveza bengenabazali nazihlobo, kokunye ngisho nabangani abangakhalela kubo. Lokhu kwenza ukuba kube ngumqansa kakhulu kubona ukubhekana nenselelo yobufelokazi.

Izimbangela zokufa nazo zinomthelela ohlukahlukene kubafelokazi. Izibonelo zemibhalo ziveze ukuthi isikhathi esiningi abafelokazi bafelwa isigubhukane ngokugulelwa noma ngenxa yengozi yemoto. Lokhu kwenza ukuba siyiqonde kangcono indlela abaziphatha ngayo uma sebengabafelokazi, ikakhulukazi uma behluleka ukubhekana nenselelo yobufelokazi. Kuvelile futhi nokuthi kuyenzeka babe yimbangela yokufa kwabayeni babo, babalwe etulweni lokufa komyeni. Ukuvezwa kwalolu hlobo kusicacisile isithombe sokuthi singase sibehlulele kanjani ngokwezenzo zabo endabeni noma embhalweni. Kuvelile futhi kulesi sahluko ukuthi kakukuhle ukuba ababhali bangayivezi imbangela yokufa ngoba lokhu kwenza singapheleli ngokwanele isithombe mayelana nezimo zobufelokazi nendlela ababhekana ngayo nengcindezi noma inselelo yobufelokazi.

## ISAPHLUKO SESIHLANU IZINSELELO ZABAFELOKAZI

### 5.1 Isingeniso

Kulesi sahluko kubhekwa izinselelo abafelokazi abahlangabezana nazo emveni kokushonelwa ngabayeni emibhalweni. Ukushonelwa ngumyeni kuthulwa njengesipiliyoni sempilo esinezinselelo eziningi (Holmes noRahe, 1967). NgokukaDavis (1977) ziningi izinselelo abafelokazi abahlangabezana nazo empilweni yabo. Kulesi sahluko kuzobhekwa ukuthi ngabe yiziphi izinselelo ezivezwa ngababhali emibhalweni yobuciko besiZulu abafelokazi abahlangabezana nazo.

### 5.2 Izinhlobo zezinselelo

Ukuba ngumfelokazi kukhonjwa njengezinye zezimo ezinzima empilweni (UFerraro, 1989, Stroebe noStroebe 1993). Ukushonelwa ngumyeni kuletha izinselelo eziningi noma ngabe kuyisiphi isimo. Ngokwemibhalo yesiZulu ekhethiwe kuvela lezi zinselelo ezilandelayo:

#### 5.2.1 Umzwangedwa

Umzwangedwa ungezinye zezinselelo abafelokazi abahlangabezana nazo emveni kokushona kwabayeni. UDavis (1977) uveza ukuthi umfelokazi ngamunye uhlangabezana nezinselelo eziningi ezahlukeneyo. Kodwa inselelo evela abafelokazi behlangabezana nayo imvamisa kuba ileyo yomzwangedwa. Ngisho ngabe abafelokazi bathola uxhaso kwezokuhlalisana emveni kokushonelwa ngabayeni, umzwangedwa inselelo ebikwa kakhulu ehlasela abafelokazi (Utz, nabanye, 2013). URyan (1987) naye uyagcizelela ukuthi umzwangedwa yiyona nselelo enkulu ehlasela umfelokazi kungakhathaleli ukuthi besiside kangakanani isikhathi eshadile noma eshonelwe. UNalungwe (2009) uchaza umzwangedwa kanje:

*Loneliness is a negative feeling causing distress to an individual.*

(Isizungu singumuzwa ongemuhle obangela ingcindezi kumuntu.)

Umzwangedwa uchazwa ngokuthi kusuke kukhona ukunganeliseki komuntu ngobudlelwano anabo nabantu ahlala nabo. UPerlman noPeplau (1981:32) bona bachaza kanje:

*A discrepancy between one's desired and achieved levels of social relationships.*

(Ukungafani phakathi kwamazinga omuntu awalangazelelayo nalowo awatholayo ebudlelwaneni obungokwenhlaliswano.)

Lapha umzwangedwa uchazwa njengesimo lapho umuntu engakwazi ukufinyelela ezingeni lobudlelwano alifisayo noma alilangazelelayo. U-Amuche (2003:34) uthole ukuthi umzwangedwa ungezinye zezinselelo zengqondo abafelokazi abavamise ukuthi bahlangabezane nazo. Uphawula kanjena:

*When the man dies, "the woman misses the man in many areas". Such as in the area of companionship, responsibility of the children's welfare, consultation for some vital family matters and decision-making.*

(Lapho indoda ifa, "owesifazane ukhumbula indoda ezicini eziningi". Njengasesicini sokusondelana, emthwalweni wokunakekela izingane, ukubonisana ngezinto ezithile ezibalulekile zomndeni kanye nokwenza izinqumo.)

Ukushona komyeni kwenza ukuthi umfelokazi alahlekelwe ngumuntu ongumngani kuyena, umuntu akwazi ukubambisana naye ekubhekeni abantwana nomuntu akwazi ukubambisana naye ezinqumweni zempilo. U-Akami (2001) uphawula kanjena:

*A widow having been bereaved of her husband and partner is left alone and often feels lonely and afraid. She is faced with the fear of the future, fear of insecurity and even the fear of death. She is equally saddled with the emotional problem of grief.*

(Umfelokazi oshonelwe indoda yakhe nomlingani ushiywe yedwa futhi invamisa uzizwa enesizungu futhi esaba. Ubhekene nokwesaba ikusasa, ukwesaba ukungavikeleki ngisho nokwesaba ukufa. Ubhekene nenkinga efanayo ngokomzwelo yokudabuka.)

Enovelini kaMngadi (2001:58) ethi *Ifa Ngukufa* sithola umfelokazi uMaShezi ebalisa ngobuhlungu bokushonelwa ngumyeni. UMaShezi ubeka ukuthi kubuhlungu ukushonelwa ngumyeni ngoba umyeni ushona usamthanda. Umyeni ushona ungakafisi ukuthi ashone usafuna ukuthi aphile isikhathi eside niphile impilo enenjabulo. Ukushona komyeni uze akuqhathanise nokuhlukana kwezithandani. Ukuhlukana kwezithandani khona ukubona kungcono. Uma zona zihlukene kuba khona nethenjana lokuthi mhlampe ngelinye ilanga amanzi asengaphinde ame lapho ake amakhona. Kodwa ukufa kusuke sekusho ukuhlukana kwaphakade. Siyakuthola lokhu kuMngadi (2001: 58):

Ubuhlungu bokwehlukana bungcono kunobokushonelwa. Uma uhlukene nomuntu usamthanda uhlala unalelo thenjana lokuthi mhlawumbe ngelinye ilanga niyoxolelana nife senathelelana amanzi, nabuyelana. Nomuntu lowo uma umkhumbule ungake uzidlise satshanyana kuye akuhlangule uze udele. Thina linye kuphela ithemba esinalo manje eliwukuthi siyohlangana ekuphileni okungemuva kokufa. Umuntu ongakaze abe ngumfelokazi akakwazi konke lokhu.

Okuvelayo emibhalweni ukuthi abafelokazi babhekana nenselelo yomzwangedwa ngenxa yokuthi baba nomcabango wokuthi ngeke besaphinde babonane nabayeni babo. Okubadalela ukuba babe nomzwangedwa ukuthi basuke sebazi ukuthi ngeke besababona sebeyoze bahlangane nabo ngomhla wokuphela.

Emdlaweni kaSibiya (2008: 86) othi *Kwaze Kwalukhuni* sithola uMaZwane ebalisa ngokushona ngokuzuma komyeni yakhe uBhekani:

MAZWANE: Iyeke leyo mama eyokuzunywa ngukufa kukaBhekani lapho ngisathi ngiyazinza nje emshadweni. Impela nami ngase ngiqala ukuba nesibindi sokuhamba ngize ngidadlaze nalapha egcekeni, ikakhulukazi ngoba ngase ngithole nomntwana, sengineqholo lokuthi kanizukhala ngezinkomo zamalobolo. Nakho-ke sekuqhamuka ukufa kungephuca isithandwa sami singavalelisanga.

Abafelokazi babhekana nenselelo yomzwangedwa ngenxa yokuthi abayeni babo basheshe bashone bona bengakadeli ukuba nabo. Abafelokazi basuke bona besafisa ukuthi baphile nabo isikhathi iside. Abanye abafelokazi emibhalweni kuvela behlangabezana nenselelo yomzwangedwa ngenxa yokuthi basuke sebengasenabo abantu abambisene nabo empilweni yabo. Enovelini kaShange (1992: 12) ethi *Ifa Lenkululeko* sithola uDaisy efikelwa ngumcabango wokuthi ngabe imali yakhe yefa uzoyidla nobani:

Yikho lokhu okwenza ukuthi lapho evuka ekuseni ngalowo Mgqibelo, leyo mali kube iyonanto yokuqala futhi acabanga ngayo. Uzoyidla nobani? Umthuse lo mbuzo. Acabange unina. Sengathi akayona nokho impendulo. Acabange abakwaDlamini. Abezwe beqhelelene impela-ke bona nempendulo. Yayikuphi pho impendulo?

Okuvelayo emibhalweni ngokuthi ukushona komyeni kwenza abafelokazi baswele abantu ababambisana nabo ezintweni. Ngokuvamile abantu abashadile bachitha ndawonye isikhathi izinto eziningi bazenza ndawonye. Lokho kwenza ukuthi umfelokazi azizwe enenselelo yomzwangedwa ekushoneni komyeni wakhe.

Endabeni emfishane kaMbhele (2004: 70) ethi “Ukuba Ngangazi” sithola umama kaNqonqoyi, ongumfelokazi okhulisa indodana yakhe eyedwa. Indodana yakhe iyafunda futhi uyayibona ukuthi isizophumelela. Ekujabuleni kwakhe kuba khona isifiso sokuthi ukube umyeni yakhe ongubaba kaNqonqoyi ukhona naye azibonele ukuphumelela kwayo. Manje akusajabulisi kahle uma esezoyibona eyedwa indodana yabo:

Ngqiqinisile Nqonqoyi mntanami sengigula nje sengixilongwa nguweni yonke imigilingwane lena eniyobe seniyifundile. Wo! Kwake kwasilaya ukufa kwasithathela uyihlo engakaboni lutho.

Umfelokazi uba nezikhala ezingagcwali kahle emphefumulweni wakhe. Yize abantwana bengaphumelela kahle. Kuyena kuba nezinto ake afise ukuthi ukuba umyeni wakhe usaphila ngabe uyazibona. Njengokuphumelela kwabantwana babo ababe bakhulisa ndawonye kanzima. Injabulo yempumelelo yezingane ayibe isaphelela ngenxa yokungabikho komyeni wakhe.

Endabeni emfishane kaBhengu (2006: 80) ethi “Lashoni’ilanga” sithola umfelokazi ongasaphilile kahle emoyeni ngenxa yokushonelwa ngumyeni wakhe:

Into nje engiphatha kabi mntanami yilokhu kugula okwangiphatha selokhu ngashiywa nguyihlo. Umzimba wami wakhathala lokho mhlazane edindilizile emanxebanxeba, engesanakuvuka akhulume alande engesenakungitshela ukuthi ngubani owenza lokhu kuye. Kungasekho nokungibiza athi angize kuye.

Ngokwesibonelo esingenhla sivezelwa ukuthi umzwangedwa abafelokazi ababa nawo ugcina ubenza bangaphili kahle ngokomphefumulo. Endabeni emfishane kaShabalala (2005:80) ethi “Isivikelo” sithola umfelokazi uNokulunga ebalisa ngokungajwayeli kwakhe ukuhlala nezingane yedwa:

Thembi ngane kamama kuningi okuphithizelayo lapha emqondweni wami. Eqinisweni angazi ukuthi ngizojwayela nini ukuthi sengisele ngedwa nalezi zingane. Okufike kungiqede ukucabanga ukuthi kazi lowaya owacishe wona umngcwabo ukuphi futhi ukumaphi amaqhinga. Uma ngimcabanga ngifikelwa yizinyembezi sengicabanga indlela angiphoxa ngayo.

Abafelokazi emibhalweni bayabakhumbula abayeni babo ekukhuliseni abantwana babo ndawonye. Ziningi izidingo zabantwana eziba khona ekukhulisweni kwabo. Emdlaweni kaNtuli othi “Isomiso” (1988:03) sithola uMaZulu ekuhambeni kwesikhathi umyeni engasekho ebonisa ukuthi kuyasiveza isikhala empilweni yomfelokazi. Simthola ethi:

MaZulu: Wo! libalele namhlanje. Akukho themba lokuthi ingana imvula namasimu engangithi ngiwalimile omile. Nezinkomo zifa malanga onke. Nema dlana eyayikhona isinyamalele, namandla okusebenza awasekho. O, wangishiya Biyela!

Emdlalweni kaVilakazi (1988:27) othi “Iqhinga” sithola umngani kaTholakele ongumfelokazi eveza isithombe sokuthi kunjani ukushonelwa ngumyeni. UKhosi lapha uzama ukududuza umngani wakhengokuthi amtshele ukuthi yena uyazi ukuthi kubuhlungu kangakanani ukushonelwa yindoda ungalindele.

Khosi: Eyi kubuhlungu mngani wami ukushiywa indoda ungazelele kodwa phela besekufike sona isikhathi. Sonke sihlezi nje silindile lolo suku esingalwazi ukuthi luyofika nini.



Ukushona komyeni kuletha ubuhlungu obukhulu. Noma ukufa kuyinto eyaziwayo ukuthi ingafika noma inini, lowo esekumficile kuye kungajwayeleki kuyena. Abafelokazi babhekana nenselelo yokushonelwa abayeni babo besabathanda. Ukufa kufika bengazilungiselele ngokwesimo somqondo.

Izibonelo ezingenhla ngokwemibhalo ziveza ukuthi abafelokazi invamisa bahlangabezana nenselelo yomzwangedwa empilweni yabo. Umzwangedwa udalwa yizinto ezahlukahlukene kubafelokazi abahlukene. Uma sibheka, izibonelo ziveza ukuthi umzwangedwa kwabanye abafelokazi udalwa ukuthi empilweni yabo kuba khona isikhathi lapho bake bafise ukuthi ukuba ngabe umyeni wakhe akafanga ngabe uyabona abantwana bakhe bekhula bephumelela. Okunye okuvelayo emibhalweni ukuthi umzwangedwa kubafelokazi udalwa ukusaba ukuphila bodwa lokhu okugcina sekubenza bangazizwa bephile kahle.

### **5.2.2 Ukukhuliswa kwabantwana**

Uma kubhekwa emibhalweni yesiZulu ecwaningwayo kulolu cwaningo kuvela ukuthi enye inselelo abafelokazi abahlangabezana nayo yileyo yokukhulisa abantwana. Ukukhulisa abantwana akubi lula ngenxa yezinselelo eziba khona. Ukuba ngumzali oyedwa komfelokazi yisimo esinzima. Umzali uba nemisebenzi eminingi okumele ayenze ekukhuliseni abantwana. ULaben-Lopes (2015: 107) ugcizelela kanje:

*Parenting involves rearing a child. It includes the techniques, methods, and skills you use in raising your child. Learning how to bath, feed, and soothe your baby are all part of parenting. Providing direction and instilling family values are also parenting tasks once your child is older, along with teaching consequences, discipline, and responsibility.*

(Ukuba umzali kubandakanya ukukhulisa ingane. Kuhlanganisa amasu, izindlela, namakhono owasebenzisayo ekukhuliseni ingane yakho. Ukufunda ukugeza, ukondla nokushushuzela ingane yakho konke kuyingxenye yokuba umzali. Ukuhlinzeka isiqondiso nokugxilisa izindinganiso zomndeni kungumsebenzi wokuba umzali uma ingane yakho isikhulile, kanye nemiphumela yokufundisa, isiyalo, kanye nomthwalo wemfanelo.)

Umzali uma ekhulisa abantwana bakhe kufanele abe namasu namakhono ahlukene. Ngesikhathi umzali ekhulisa abantwana akugcini ngokuthi abakhulise nje kodwa usuke ebafundisa nendlela yokuhlonipha nendlela abangaphila ngayo impilo efanele. USmith (2008: 17) yena uveza lokhu ngokukhuliswa kwabantwana:

*Parenting may be defined as purposive activities aimed at ensuring the survival and development of children.*

(Ukuba umzali kungachazwa njengemisebenzi enenhloso ehlose ukuqinisekisa ukuphila nokukhula kwezingane.)

Uma ungumzali kumele uqinisekise ukuthi abantwana baphilile futhi bakhula ngendlela efanele. UReddy (2004: 72) uphawula kanjena ngokukhuliswa kwabantwana ngabafelokazi:

*The parenting challenges faced by widows are many as they have to face the changed circumstances and take on the role of both mother and father. In addition to dealing with loneliness a widow may sometimes feel burdened due to added responsibilities.*

(Izinselelo zokuba ngumzali ezibhekene nabafelokazi ziningi njengoba kufanele babhekane nezimo ezishintshile futhi bathathe indima yomama nobaba. Ngaphezu kokubhekana nesizungu umfelokazi ngezinye izikhathi angazizwa ehlushwa ngenxa yemithwalo yemfanelo eyengeziwe.)

Okuvelayo ukuthi ngesikhathi abafelokazi bemelwe ngumsebenzi wokukhulisa abantwana babo, bahlangabezana nezinselelo eziningi. Abafelokazi bathwala kanzima ekukhuliseni abantwana babo ngenxa yokuthi bona basuke bebhekene nenselelo yokubhekana nesimo esishintshile empilweni. Lapho sebesele bodwa sebengasenabayeni, sebengafelokazi. UBrookmyre (2016: 18) yena ubeka kanjena:

*A woman who has children not only has to deal with her own trauma at the death of husband, but also that of her children. She has to support them both psychologically and physically.*

(Owesifazane onabantwana akabhekani nokuhlukumezeka kwakhe nje kuphela lapho indoda ifa, kodwa futhi nezingane zakhe. Kufanele azisekele kokubili ngokwengqondo nangokomzimba.)

Phezu kosizi lokuzama ukujwayela isimo sempilo esishintshile, abafelokazi bathwala ijoka lokuqinisekisa ukuthi abantwana baphilile. Umfelokazi uba nomsebenzi wokugcina isimo somqondo nomzimba wabantwana bakhe ukuthi sihlale sisesimweni esihle.

Ikhaya elifudumele ilelo elinabazali ababili ababambisanayo ezintweni zonke zekhaya. Abantwana bakhula kangcono uma bekhuliswa ngabazali ababili. Izidingo zabantwana ziyakwazi ukuthi zifezeke ngendlela uma abazali bebabili beshadile. UGilford (1967: 18) uphawula ngezinsalelo abafelokazi abahlangabezana nazo uma sebesele ngabodwa ukukhulisa abantwana:

*Parenting challenges faced by widows are far greater in number than those faced by a couple raising a child together. Widows bringing up a baby have to play the role of both mother and father. In such a situation, the personalities of the*

*individuals and also the circumstances in which the child is being brought up affect the upbringing and also the smooth functioning of the house.*

(Izinselelo zokuba umzali ababhekana nazo abafelokazi zinkulu ukwedlula lezo ababhekana nazo labo abakhulisa ingane bendawonye. Abafelokazi abakhulisa umntwana kufanele babambe iqhaza lomama noyise. Esimweni esinjalo, ubuntu bomuntu ngamunye kanye nezimo lapho umntwana ekhuliswe khona kuthinta ukukhuliswa kanye nokusebenza kahle kwekhaya.)

Kuba nzima kumfelokazi ukukhulisa abantwana uma esesele yedwa. Ngesikhathi eseyedwa yonke imithwalo ibhekana naye. Kuba ngumthwalo womfelokazi ukuthi izingane asesele nazo zikhule ngendlela efanele. URandophl (2013:29) uphawula ngenselelo abafelokazi ababhekana nayo uma bekhulisa abantwana:

*Parenting challenges faced by widows are immense; as they play the role of both mother and father, they might feel overwhelmed by the load of responsibilities that is on their shoulders therefore, it is of utmost importance that they have excellent organisational and time management skills.*

(Izinselelo zokuba umzali ababhekana nazo abafelokazi zinkulu; njengoba bedlala indima yomama nobaba, bangase bazizwe benqotshwa ngumthwalo wemisebenzi esemahlombe abo, ngakho-ke kubaluleke kakhulu ukuthi babe namakhono amahle kakhulu okuhlelwa kwezemisebenzi kanye nesikhathi.)

Ukushona komyeni kusho ukuthi lowo osesele sekumele kube nguyena obheka izidingo zekhaya. Ngokwemvelo, izindima eziklanywa ngumuntu ongumama kanye nongubaba ekhaya beshadile azifani. Ubaba imvamisa kulindeleke ukuthi abe yinhloko yekhaya. Ukuba yinhloko yekhaya kuchaza ukuthi ubaba kufanele akwazi ukuzimela, ubaba kufanele ondle ikhaya. Ubaba kufanele akwazi ukuthatha izinqumo ezizokwakha ikhaya lakhe. Kuthi indima okumelwe iklanywe yilowo ongumama oganile ukuthi yena kumele asekele ubaba wekhaya, kufanele yena abheke abantwana nekhaya. Kodwa uma sekushone ubaba ekhaya, zonke lezi zindima okumele ziklanywe ngabanikazi bazo ezibafanele zibe sezisalela umfelokazi yedwa. Umfelokazi ubhekana nokuthi abe ngubaba kanye nomama wekhaya. Umfelokazi nguyena okumele abe yinhloko yekhaya. Umsebenzi wokukhulisa abantwana ubhekana naye engenaye umsizi. Izinqumo zekhaya kuba nguyena oqikelela kuthi uyazimela ngendlela efanele.

Enovelini kaShabangu (1987:52) ethi *Isithunzi Sikamufi* sithola uMaMkhize enendodana enguZuzumuzi. UZuzumuzi umfana othanda ukuziphatha. Selokhu kwashona uyise akasafuni ukuthi unina amshaye imithetho.

“Zuzu, angizukushaya umthetho nawe ushaye owakho!”

Abafelokazi emibhalweni bazithola behlangabezana nenselelo ekukhuliseni abantwana babo uma sekushone umyeni. Kuba nokudonsisana ekhaya phakathi komzali nabantwana. Imithetho ebivamiswe ukubekwa ngumyeni manje sebeyitshelwa ngumfelokazi. Lokhu kusukela lapho kuthiwa ubaba usatshwa kakhulu kunomama. Umfelokazi uhlangabezana nenselelo yokushintsha isimo phakathi kwakhe nezingane ngokushaya umthetho ekhaya.

Enovelini kaMngadi (2001:52) ethi *Ifa Ngukufa* sithola uMaMkhize efuna ukuxosha uMaKhwembe emzini wakhe. Kodwa indodana yakhe uThemba iyaphikisana nombono wakhe.

Themba awungiyeke ngishaye umthetho emzini wami. Ngithi ngiyamxosha uMakhwembe, kwaphela ngetswayi.

Emibhalweni kusavela abafelokazi behlangabezana nenselelo yokungakwazi ukushaya imithetho emizini yabo ngenxa yokuphikisana namadodana abo.

Endabeni emfushane kaNtuli (1988:3) ethi “Isomiso” sithola umfelokazi uMaZulu enengane yentombazane uZinhle. UZinhle uxhaphaza imali yomzali wakhe uMaZulu. UMaZulu akayithandi into eyenziwa nguZinhle yokudlala ngemali. Kodwa futhi akakwazi ukuthi angamshaya kanjani uZinhle njengoba noyise engesekho okunguyena obezokwazi ukuthi amshayele uZinhle:

MaZulu: Pho-ke wena uyazi ukuthi uzovele uzenzele lapha ekhaya anginakukushaya, akukho ndoda engakushaya njengoba uyihlo asazilalela nje.

Ukukhulisa abantwana kubafelokazi emibhalweni akubi lula njengoba kusuke sekushintsha isimo sokuthi kube yibona ababheka abantwana babo. Abafelokazi bahlangabezana nenselelo yokungahlonishwa ngabantwana babo. Uma sekushone ubaba ekhaya abantwana abasele nomfelokazi ababe besafuna ukulalela. Kunalokho bafuna kube yibona abashaya imithetho emakhaya.

Endabeni emfishane kaGumede (1997:15) ethi “Kayikhulumeki Le ndaba” siphinde sithole umfelokazi uMaMcambi ehlangabezana nenselelo yokuqophisana nendodana yakhe. Indodana kaMaMcambi isifuna ukuzenzela umathanda ekhaya njengoba uyise engasekho. Sithola kuvela kanje:

MaMcambi: Mthengwa! Mthengwa! Ngicela nihambe nalabo banganyana bakho niyokumba vele bese nihlele kanjalo! Okusho ukuthi wena usungubhongoza kulo muzi kaZefaniya!

Abafelokazi emibhalweni babhekena nokubheka umuzi uma abayeni bengasekho. Ekubhekeni umuzi uma amadoda engasekho, kumele kube khona imithetho abayibekayo. Izingane kumele zilandele leyo mthetho ebekiwe. Imvamisa abafelokazi emibhalweni bahlangabezana nenselelo yokuthi izingane azifuni ukulawulela, kunalokho zibe sezifuna ukuthi kungaba yizona ezizoshaya imithetho emakhaya. Lokhu imvamisa kwenzeka uma ingane kungeyomfana. Ingane yomfana uma sekushone uyise ibe isizibona ukuthi iyona engaba yindoda yekhaya. Iyona engashaya umthetho. Imvamisa izingane zabafana ezivamise ukunikeza inkinga abazali.

Endabeni emfishane kaMbuyazi (2000:137) ethi “Emahlukanandlela” kuvela umfelokazi ezama ukukhuza ingane yakhe yentombazane uXolile. UXolile wenza izinto ezingezinhle. Unina wakhe akazithandi. Uhlezi ezama ukuthi amyale ukuthi aziyeke ngoba isiphetho sazo ngukufa:

Lalela lapha wena Xolile, kade ngibonile ukuthi le nto ngeke ize ilunge. Nxa into izolunga ayihambi kanje. Angizimisele mina ukuphinde ngigqoke inzilo. Ngayingqoka kwanela ngokushona kukayihlo owangishiya okwesela. Wo! Yeka uMphemba wami.

Abefelokazi emibhalweni bahlangabezana nezinsalelo eziningi ekukhuliseni abantwana. Ukulawula abantwana akube kusaba lula. Esibonelweni esingenhla kuyavela umfelokazi ezama ukukhuza umntwana wakhe ngokungaziphathi kahle kwakhe. Kuvezwa ukuthi akulula ukukhulisa umntwana uma umzali esesele yedwa. Kunezinto kwesinye isikhathi ezikwaziyo ukuthi zingalungiswa indoda kahle kubantwana.

Endabeni emfishane kaNkosi (1995:79) ethi “Imbokode” sithola umfelokazi ezama ukukhuza indodana yakhe:

Naye umama uke agolozwe impela nje, aze alimise ngesihloko ukuthi ukungabi khona kwendoda akusho ukuthi abantu sebezokwenza umathanda emzini wakhe.

Ekukhuliseni abantwana, abafelokazi emibhalweni bavela behlangabezana nenselelo enkulu yokuqondisa abantwana. Uma sebesele nabazali abangabafelokazi bakhombisa ukungathandi ukuthi babahloniphe abazali. Uma sibheka izibonelo ezingenhla, kuvela ukuthi abafelokazi emibhalweni baba nenselelo kakhulukazi uma bekhulisa izingane zabafana. Izingane zabafana zibe sezibona ungathi izona ezingathatha isikhundla sikayise ekhaya.

### **5.2.3 Izinkinga zezimali**

Emibhalweni kuvela ukuthi abafelokazi bahlangabezana nenselelo yezezimali uma sekushone abayeni babo. U-Umberson, uWortson noKessler (1992: 17) baphawula kanje ngenselelo yezezimali:

*Survivors may suffer financial strain due to the loss of income and face the challenge of daily living on their own after having shared a life as couple for many years.*

(Abasele bangabhekana nobunzima bezezimali ngenxa yokulahlekelwa imali engenayo futhi babhekane nenselelo yokuphila kwansuku zonke ngokwabo ngemva kokuhlanganyela ukuphila njengezithandani iminyaka eminingi.)

Umfelokazi uhlangabezana nenselelo enkulu yokubhekana nempilo yemihla. Ukushona komyeni ekhaya kuholela ekutheni kunciphe imali ekhaya. Ukuncipha kwemali kwenza ukuthi umfelokazi abe esehluleka noma athwale kanzima ukuhlangabezana nazo zonke izidingo zempilo yemihla ngemihla.

UGranger (2016: 202) ubeka kanjena ngenselelo yemali kubafelokazi:

*There is the financial stress to deal with as unarguably, a household has less income than a two-parent household in most cases. Just surviving is not enough. When you have a child, you want to provide him or her with the best that money can buy and also provide long term financial stability.*

(Kukhona ukucindezeleka kwezezimali okumayelana nakho ngokungenakuqondakala, umndeni unenzuzo encane kunekhaya elilodwa lomzali ezimweni eziningi. Ukuphila nje akwanele. Uma unomntwana, ufuna ukumnikeza okungcono kakhulu imali engakuthenga futhi umnikeze nokuzinza kwezezimali.)

Lokhu kuchaza ukuthi uma umfelokazi esesele yedwa kuba bukhuni ukukhulisa abantwana bakhe. Kuba nezidingo angasakwazi ukuthi angazifeza kahle eseyedwa. Impilo iyaguquka kakhulu. UDavis (1977: 33) yena uveza lokhu mayelana nenselelo yezimali kubafelokazi:

*The widow experiences a major decrease in income when the husband was the main breadwinner or when his disability income, pension was not transferable to his wife upon his death.*

(Umfelokazi uthola ukwehliseleka okukhulu emalini engenayo lapho umyeni engumlingisi oyinhloko noma lapho imali engenayo yokukhubazeka, impesheni yayingazange idluliseke kumkakhe lapho efa.)

Ukuba nenselelo yezezimali kwabafelokazi kwesinye isikhathi kudalwa ukunjabelwa komfelokazi imali ebisetshenzwa noma ebiginwe ngumyeni wakhe esaphila.

Endabeni emfishane kaNkosi (1995: 14) ethi “Wathint’ Imbokodo” kuvela umfelokazi, umama kaMlondi ofisa ukuthi angenzela izingane zakhe izinto ezinhle kodwa ngenxa yokuthi ayikho

imali anayo yokufeza izinto zabantwana bakhe, abantwana bakhe baswele imifaniswano yokuya esikoleni:

“Mlondi mntanami, izifiso zakho zingifikisela umunyu. Ukuba isimo asibhedi kanje kuleli khaya okungenani bengizoyoboleka imali. Cabanga nje ngane yami uNge udinga umfaniswano omusha wakwaNondansa High, lona anawo usuyihlazo. Injalo nje ingane yami ihamba ngezinyawo isuka lapha ekhaya iya eBhamushela nsuku zonke.”

Ngenxa yokuhlangabezana nenselelo yokuswela imali, abefelokazi emibhalweni bahlangabezana nenselelo yokungakwazi kahle ukufeza izidingo zabantwana . Imali iba inselelo enkulu. Abantwana bagcina sebengenazo izinto ezibalulekile ngenxa yokuthi umfelokazi akakwazi ukuzanelisa kahle ngenxa yemali engekho.

Endabeni emfishane kaMbhele (2004:70) ethi “Ukuba Ngangazi” kuvela umfelokazi ezama ngayo yonke indlela ukukhulisa umntwana wakhe. Ayikho imali etheni anayo kodwa kulokho okuncane anakho uzama ukufundisa ingane yakhe:

“Ngqiqinisile Nqonqoyi mntanami sengigula nje sengixilongwa nguweni yonke imigilingwane lena eniyobe seniyifundile. Wo! Kwake kwasilaya ukufa kwasithathela uyihlo engakaboni lutho. Sengizoyeka nokuchibiyela.”

Endabeni emfishane kaNtuli (1969) ethi “Ingodosi Kadokotela” uMaNdaba yize esebenza engumhlengikazi, ukuthola kunzima ukufundisa indodakazi yakhe eyunivesithi. Konke lokhu kufakazela ukuthi abafelokazi emibhalweni bahlangabezana nenselelo yezimali uma sebeshonelwe ngabayeni. Imali abasuke benayo noma besale nayo ayizenelisi izidingo abasuke benazo ikakhulukazi uma benezingane. Bagcina sebeciciyela ngemali encane abanayo bazithole sebenza izinto eziningi okufana nokuthi bafundise izingane zabo. Abanye kuvela begcina sebethatha isinqumo sokuthi bazofeza isidingo esisodwa njengokufundisa abantwana babo.

Emdlalweni kaNtuli (1988:3) othi “Isomiso” sithola uMaZulu ezama ukuveza ukuthi imali yomfelokazi ayanele kangakanani:

MaZulu: (*ngolaka*) Okulula ngemali yomfelokazi igobhoza namanzi, kulula lokho Zinhle. Pho-ke wena uyazi ukuthi uzovele uzenzele lapha ekhaya anginakukushaya, akukho ndoda engakushaya njengoba uyihlo asazilalela nje. Ngakhoe-ke imali yami iyagobhoza nomfula akukukhathazi lokho.

Okuvelayo emibhalweni ukuthi imali yomfelokazi iba ncane kakhulu uma eseyedwa. Kuba ngcono ngesikhathi umyeni esaphila. Izinto eziningi zabantwana ziyabanjiswa. Ukuba ncane kwemali kumfelokazi kwenza ukuthi angakwazi ukunakekela izidingo zemfundo kaZinhle.

Kuwona lo mdlalo kaNtuli (1988:03) othi “Isomiso” siphinde sithole umfelokazi uMaZulu eveza ukuthi noma umfelokazi engashiyelwa imali ngumyeni wakhe, nayo ihamba ihambe iphele njengoba isuke incane futhi kungasekho ezongena:

MaZulu: Wo! libalele namhlanje. Akukho themba lokuthi ingana imvula namasimu engangithi ngiwalimile omile. Nezinkomo zifa malanga onke. Nemandlana eyayikhona isinyamalele namandla okusebenza awasekho.

Okuvelayo emibhalweni ukuthi ukushiyelwa komfelokazi imali akuqinisekisi ukuthi izidingo zakhe zizofezeka. Uma ingekho enganayo, iyaphela umfelokazi uzithola esehlangabezana nenselelo empilweni yokuthi uzoziphilisa ngani yena nabantwana bakhe.

Emdlalweni kaVilakazi (1998:30) othi “Iqhinga” sithola umfelokazi uTholakele eveza ukuthi udinga imali:

THOLAKELE: (*Ngomoya ophansi*) Kahle Khosi. Ungakusho kanjani kodwa lokho ngibe ngihluphekile? Ngingalilwela kanjani ifa lomntanami?

Emdlalweni kaVilakazi (1988:27) othi “Iqhinga” sithola uKhosi esivezela ukuthi enye inselelo yezimali kubafelokazi idalwa ngukuthi umyeni kuyenzeka ashone angashiyi lutho.

KHOSI: Eyi, kubuhlungu mngani wami ukushiywa indoda ungazelele kodwa phela besekufike sona isikhathi. Sonke sihlezi nje silindele lolo suku esingalwazi ukuthi luyofika nini. Ungcono-ke wena ngoba uDlamini ukushiyele ibhizinisi ozokhulisa ngalo uNduduzo. Amanye amadoda ahamba emhlabeni engazenzelanga lutho izingane zawo.

Ukushona komyeni kuchaza ukwehla kwemali engena ekhaya. Ngakho-ke lokho kwenza ukuthi abafelokazi babhekane nenselelo yezimali. Lokhu kudalwa ngukuthi esikhathini esiningi izidingo zasekhaya abantu abashadile bayabambisana kuzona. Kwesinye isikhathi kuba khona ukwabelana ngezibopho zekhaya. Uma kungukuthi umama wekhaya akasebenzi, ubaba wekhaya nguyena obhekana nazo zonke izibopho zekhaya. Abafelokazi bavela emibhalweni bebhekana nenselelo enkulu, izidingo zidinga imali ikakhulukazi ukufundisa abantwana.

## **5.2.4 Umbango wamafa**

Enye inselelo evezwa ngababhali emibhalweni yobuciko besiZulu ileyo yombango wamafa. Ifa yinoma iyiphi into umuntu ophilayo anayo ayothi mhla kwafika usuku lokudlula emhlabeni ikwazi ukuthi lowo obhalwe encwadini yefa idluliselwe kuyena. Ifa kungaba umuzi, izinkomo, izimoto, imali, amabhizinisi, ipulazi nokunye (Siwela, 2015). Umnikazi wezinto noma wefa ubhala incwadi yefa. Le ncwadi iqukethe imininingwane yefa, izeza ukuthi liyokwehlukaniswa



kanjani mhla efa. Izinto anazo uzabela abathandayo ngokwesifiso sakhe. Incwadi yefa ibe isihlala kummeli walowo mnikazi wezinto kuthi uma sekufike isikhathi sokuthi kwabiwe amafa babe sebezizwa labo ababhalwe phansi bese bethola okungokwabo.

NgokukaSpencer (2014) kuba yinselelo enkulu uma incwadi yefa ingekho ngoba nobengafanele ukuthola ube esefuna ukuthola naye ingxenye yefa lelo. NgokukaWinston (2016: 18):

*The problems arising from widowhood and property inheritance have created an endless vacuum and numerous problems resulting in enmity hatred, distrust and disunity that are unhealthy for social development.*

(Izinkinga ezivela kubafelokazi kanye nefa lempahla ziye zakha futhi zingenamkhawulo futhi ziningi izinkinga ezibangelwa inzondo, ukungazethembi nokungahlangani okungenampilo yentuthuko yezenhlalakahle.)

Okuvelayo kula mazwi acashuniwe ukuthi ifa lilethe enkulu inselelo kubafelokazi. Ukuba khona kwefa kudala uqhekeko emindenini. Kuba khona inzondo kwabasondelene nokungathembani. Lokhu kuholela ekutheni kungabi bikho ukuhlalisana okuhle kwababanga ifa. UMclinn (2016:12) uphawula kanje ngenselelo elethwe ifa kubafelokazi:

*Even if a husband provided for his wife in the event of his death, widows cannot always be sure that they will have access to that provision. A widow cannot even be sure that she will be allowed to keep the money and property that she herself worked for and earned. If the inheritance is available- such as a house, cars, cattle or money- the widows' family-in law often lays claim to it.*

(Ngisho noma umyeni ehlinzekela umkakhe uma kwenzeka efa, abafelokazi abakwazi njalo ukuthi bazokwazi ukuthola lelo lungiselelo. Umfelokazi akakwazi ngisho nokuqiniseka ukuthi uzovunyelwa ukugcina imali nempahla ayisebenzele yona futhi ayithole. Uma ifa litholakala-njengendlu, izimoto, izinkomo noma imali- umndeni wasemzini wofelokazi ngokuvamile ibona).

Abafelokazi bathwala kanzima uma sekuziwa ngasezindabeni zamafa. Uma sekushone umyeni, abomndeni bake bafune ukuthatha konke lokhu okushiye ngumyeni womfelokazi. Abafelokazi bagcina sebengenaso isiqiniseko sokuthi lokho okungokwabo bazokuthola yini. Enovelini kaShabangu (1987:58) ethi *Isithunzi Sikamufi* sithola uMaMkhize. UMaMkhize ungumfelokazi, sekufike isikhathi sokuthi ahambe aye kummeli womyeni wakhe ayozwa ngamafa ababele wona. Kulaba ahamba nabo kukhona nomfowabo womyeni wakhe. Naye uyozwa mayelana nefa.

“Ubaba omncane akabangi,” kusho uMaMkhize ngomoya opholile, “Ngabe ngiyamqambela umuntu wakwaMhlango nangelilodwa ilanga akakaze nje akhombise ukukhonona ngezinto zomfowabo. Kodwa kule ndaba kuhle nje

sihambe naye ayoba yindlebe yethu khona eyoba ngufakazi wethu kusasa uma ngahle kuvuke abasibangisayo.”

Okuvelayo embhalweni ukuthi abafelokazi bahlangabezana nenselelo yokubangwa kwamafa. Enovelini kaShange (1992:86) ethi *Ifa Lenkululeko* sithola kuvela uDlamini okungubaba kaThemba. UThemba wayeshade noDaisy. UDlamini ufuna ifa lendodana yakhe kuDaisy. Inkinga idalwa ukuthi bona njengabazali bakaThemba ababhalwanga efeni:

Okuyikhona okukhulu nje ngukusaphazwa kwemali. Le mali ayinalusizo kuthina yasetshenzelwa yindodana yethu ebilithemba lethu futhi esachitha kuyona amandla ethu onke. Sicela inkantolo imphuce umakoti ifa, ngoba wehlulekile ukuliphatha kahle.

Lapha emibhalweni sithola ukuthi abazali bomyeni bake bafise ukuthi nabo kungaba khona abakutholayo uma sekushone indodana yabo. Abazali babona benelungelo lokuthi bazuze ngenxa yokukhulisa indodana yabo. Lokho kulethe inselelo kubafelokazi ukuthi sebephoqelesa ukuthi banike abazali bomyeni sakubakhokhela ekukhuliseni indodana yabo. Kuyona le noveli kaShange (1992:09) ethi *Ifa Lenkululeko* siyamthola uDaisy eba nokuhilizisana nabazali bakaThemba bebanga ifa:

Wawungamtsheli ngani uThemba esaphila ukuthi uma efa kube khona akushiyela khona? Wathula waqoma ukuthi uyoze ubangele mina umsindo.

Abazali bakamufi baba nethemba lokuthi nabo kumele bathole ingxenye yefa. Emdlalweni kaVilakazi (1998:35) sithola umama kaSipho ethatha umuzi kuTholakele:

UMaMthiyane: (*ekhuluma yedwa*) Kaze umtshelile yini umakoti umngani wakhe ukuthi sekukhala esami isicathulo kulo muzi. Kusasa lokhu okusayo ngimfuno ephume waphela kulo muzi. Wake wangikholisa uSipho wangilethela isalukazi athi eyinsizwa abedlala isalukazi. Nendlela ashona ngayo ayingikhulile neze. Awele awe phansi nje engabikanga lutho aluzwayo emzimbeni? Ngimsola impela nje umakoti. Cishe unolwazi ngokufa komntanami. Ingcole kabi le nto.

Okuvelayo emibhalweni ukuthi abafelokazi abathathwa njengabantu abanelungelo lokungamela ifa. Kuba khona ukushayisana ngemibono ngezindaba zamafa imvamisa. Kuwona lo mdlalo kaVilakazi (1998:30) sithola uTholakele efuna ukulwela ifa lomntwana wakhe:

THOLAKELE: (*Ngomoya ophansi*) Kahle Khosi. Ungakusho kanjani kodwa lokho ngibe ngihluphekile? Ngingalilwela kanjani ifa lomntanami?

Okuvelayo ezibonelweni ezingenhla ukuthi ifa emibhalweni livela lingeziye zezinselelo abafelokazi abahlangabezana nazo. Ifa emibhalweni libangwa kakhulu ngabafelokazi nabazali bomufi. Okugqamayo ukuthi abazali bomufi balibanga ngesizathu sokuthi njengoba

bengabazali nabo kufanele ukuthi kube khona abakuzuzayo efeni. Abazali emibhalweni bavela bekhalela ukuthi bazifundisa izingane zabo ngakho umfelokazi akanalo ilungelo lokuthi angadla ifa yedwa bekhona.

Ngale kombango wefa oba phakathi kwezihlobo nabazali, emibhalweni kuyavela ukuthi ifa lidala nokungezwani phakathi komfelokazi nezingane zakhe. Enovelini kaMngadi (2001:81) ethi *Ifa Ngukufa* sithola uThemba etshela unina ukuthi ifa liyafelwa futhi kalikhethi ukuthi uyisihlobo noma awusona.

Okuvelayo emibhalweni ukuthi ifa liyabulalisa ngisho ngabe ungumzali noma ingane. Ifa lidala ukuthi umfelokazi angazwani nezingane zakhe. Izingane nazo zibe zifuna ifa. Emdlalweni othi *Ingwijikhwebu* kaMolefe (1989:01) sithola uQiniso oyindodana kaMaDube. UQiniso ufuna ifa likayise. Uyise wayenepulazi lamazambane. Wathi uma efa kwangavela kahle ukuthi leli pulazi lisala kubani:

QINISO: Musa ukuthetha mama ngikholwa kangcono uma ngizwa ngawe. Angithandi ukukholwa kalula into engayitshelwa kudala. Manje mama ubaba le ndawo engaka yakhe uthe uma ekuhlebeli engakashoni wathi uyishiya kubani?

Ngale kombango, kuba khona ukungathembani nokungezwani okudalwa yifa. Ifa liphinde lilethe inselelo kubafelokazi ngokuthi uma sebethole ifa labo kuba khona abantu abeza ngobugebengu. Laba bantu basuke benezinhloso zokuzodla ifa lomfelokazi. Emdlalweni kaMolefe (1992:75) othi *Wayesezowela* sithola umfelokazi uDoreen ofuna ukuphucwa yishende lomyeni wakhe ifa lakhe.

DOREEN: Ngaze nganibamba zigelekeqe ndini ehhene, sengibuya kwabomthetho. Nangiqinela nangephuca zonke izincwadi zefa lomyeni wami nizoke niwubone kahle umthetho lapho uhamba khona. Ngizonifundisa isifundo enizosiphasa nonke futhi eningasekusikhohlwa nanini.

Emdlalweni kaVilakazi (2009:40) othi *Kawumbiwa Ndawonye* sithola umfelokazi uMaNzimande obhekene nokuthi umfowabo kamyeni wakhe akasafuni ukwehla esikhundleni sobukhosi njengesivumelwano abasenzayo. Isivumelwano sokuthi mhla indodana yakhe yakhula kahle iyobe isisithatha isihlalo sobukhosi.

MANZIMANDE: (*Ngezwi eliqhaqhazelayo*) Kwake kwangilaya ukufa Nkosi yami! Kubuhlungu ukuba ngumfelokazi ngoba amaqola adlala ngawe.

Ifa futhi lenza ukuthi abafelokazi baphinde babe yizisulu zobugebengu. Enovelini kaShange (1992:60) ethi *Ifa Lenkululeko* sithola umfelokazi uDaisy ohlangana noMthunzi ebhange.

UMthunzi ungusomabhizinisi odumile kodwa futhi unezinkinga zokuthi ibhizinisi lesitolo sakhe seliyawa. UMthunzi usefuna ukuthola imali kuDaisy ngesu lokumheha ngebhizinisi.

Lalela lapha-ke. Angeke kube inkinga kona ukuvula ibhizinisi njengoba phela imali unayo futhi iningi. Ibhizinisi lifuna umuntu onemali vele. Inkinga ukuthi la KwaMashu njengaseMlazi, ayikho indawo engenaso isitolo sayo lonke futhi uhlobo lwezitolo lukhona. Uma ufuna ukungena ebhizinisini manje la elokishini sekufanele ungene ebhizinisini nomunye ovele esekhona

Kuyo le noveli kaShange (1992:87) ethi *Ifa Ngukufa* sithola uDlamini ekuveza lokhu ethi:

Yileyo ke ndoda athandana nayo manje, okusobala ukuthi uzoyidla ayiqede nayo le mali. Siyazi sonke ukuthi abafelokazi abancane bayaphela yila madoda aqhamuka esezobaqomisa.

Kanti nasenovelini kaMngadi (2001:42) ethi *Ifa Ngukufa* kuyavela ukuthi abafelokazi baba yizisulu zobugebengu. Sithola kuvela kanje:

Noma bengathini abantu ngobuhlobo bethu mntanami, ngeke abakushoyo kungigudluze eqinisweni. Noma usukuphi ngizocela uhlale uwakhumbula la mazwi enkosikazi engenyoko. Uze ukhumbule ukuthi ngelinye ilanga ngake ngathi kuwe, ukudideka komfelwa nokomfelokazi bedidwa wuthando lwesisthandwa esisha, lubalahlisa abantababo ngoba ifa liyisibunge, kubaphoxa bonke abesilisa uma kuwumfelwa, nabesifazane uma kuwumfelokazi.

Okuvelayo kule ngxenye ngukuthi ifa kubafelokazi emibhalweni liletha izinselelo eziningi empilweni yabo. Kuyavela ukuthi ifa liletha ukungathembani phakathi kwamalungu omndeni. Abomndeni abamthembi umfelokazi ukuthi ifa lakhe engakwazi ukuthi aliphathe kahle. Kanjalo nomfelokazi akabi nakho ukukhululeka ngokuthi ifa lakhe ngeke abangiswe. Ngale kokungathembani ngefa, kuyavela emibhalweni ukuthi liletha nombango. Yilowo nalowo ufuna ukuthi kube khona akuzuzayo efeni. Kuba khona umbango wefa emndenini ngisho nasezinganeni zomfelokazi imbala. Okunye esikutholayo ukuthi ifa liphinde libeke abafelokazi engcupheni yokuba izisulu zobugebengu. Abefelokazi emibhalweni babonwa kungabantu abanemali ngenxa yefa abashiyelwe lona ngabayeni babo.

### 5.2.5 Isiko

Emibhalweni yobuciko besiZulu isiko livela lingeziye zezinselelo abafelokazi abahlangabezana nazo. Isizwe nesizwe siba nesiko noma namasiko aso esiwalandelayo. Isiko liyindlela isizwe esithile esiphila ngayo noma esiphilisana ngayo esizweni saso. Isiko lesizwe liyadluliselwa esizukulwaneni nesizukulwana. Lokhu kungukuzama ukuthi isiko lesizwe lingashabalali kodwa liqhubeke njalo likhona nabantu baleso sizwe baqhubeke nokuphila ngendlela yokhokho besizwe. UNyembezi noNxumalo (1966:99) bachaza isiko kanje:

Igama elithi isiko umuntu angalichaza ngokuthi lingumkhuba owenziwayo; inqubo eyejwayelekile elandelwa yisizwe; indlela yempilo eqokothiswe yaba nesigqi somthetho, okuthi lapho umuntu eyeqa imithetho okufanele ayigcine avelelwe yishwa, yena, noma umndeni wakhe, noma naso sonke isizwe sakhe, kube kuya ngokuthi isimiselo sakhe besisikhulu kangakanani ekufezeni lokho obekufanele ukwenziwa.

Isiko lifaniswa nomthetho obekiwe wabekelwa isizwe. Lo mthetho ufanelwe ukuba ugcinwe yisizwe. Uma kwenzekile wangagcinwa esizweni kuba khona okungahambi kahle. USiwela (2015: 12) yena ulichaza kanjena isiko:

Isiko liyindlela yempilo iqembu/isizwe esithile esivumelene ngayo ukuthi sizophila ngayo izizukulwane ngezizukulwane. Lingamagugu alelo qembu/leso sizwe (usikompilo). Injongo yalelo siko kungaba wukugwema imiphumela ethile isizwe leso esibona ukuthi ingaba nobungozi ekuphoxeni noma ekushabalaliseni leso sizwe. Isiko lingasetshenziswa ukukhuthaza indlela enhle yokwenza noma ukuziphatha. Injongo yesiko kungaba wukuhlanganisa leso sizwe noma ukusehlukanisa nezinye izizwe noma izibongo.

Isiko indlela isizwe esifundisana ngayo indlela yokuziphatha. Isizwe siyavumelana ngendlela esibona ukuthi ingenza abantu besizwe baziphathe kahle. UKubheka (2007:6) lapho elichaza isiko uthi:

Isiko umthetho omiselwe ukuhlonishwa abantu abathize okungaba isizwe noma umndeni. Abangahloniphi isiko labo bavama ukuvelelwa okubi. Amasiko angumgogodla waleso naleso sizwe. Amasiko aligugu lesizwe futhi yiwona ahlanganisa impilo yabantu.

Isiko lingumgogodla wesizwe. Isizwe yisizwe ngamasiko aso. Okuvelayo ngokuthi isizwe siba namasiko aso esiziqambela wona. Lawo masiko aqanjwe abe esehlukanisa isizwe kwezinye izizwe. UStallard (2015:72) ulichaza kanje isiko:

*It is the way of life of a social group, the group's total man-made environment, including all the material and non-material products of group life transmitted from generation to generation.*

(Yindlela yokuphila eqenjini lezenhlalo yendawo yemvelo eyenziwe ngabantu, okubandakanya yonke imikhiqizo yezinto ezibonakalayo nezingezona izinto zokuphila kweqembu ezidluliselwa ezizukulwaneni ngezizukulwane.)

Ngale kokuthi isiko lingumthetho omiselwe ukuthi isizwe siwulandele, isiko lingaba into ephathekayo engadluliselwa esizukulwaneni. UCuber (1968:76) uphawula kanjena mayelana nesiko:

*Culture is the constantly changing patterns of acquired behaviour and the products of acquired behaviour (including attitudes, values, and knowledge and material objects) shared by members of a society and transmitted to others.*

(Amasiko amaphetheni aguquka njalo okuziphatha kanye nemikhiqizo yokuziphatha okufunyenwe (kufaka phakathi isimo sengqondo, amanani, nolwazi nezinto ezibonakalayo) okwabiwe amalungu omphakathi futhi adluliselwa kwabanye.)

Isiko liyaguquguquka. Ngokuhamba kwesikhathi abantu besiko elithile bengathola ulwazi olusha bashintshe lolo olukhona. UVan Rooyen noNqweni (2012:52) bagcizelela kanje:

*We should not assume that everybody in a particular nation is bound to hold the same view as the members of that community or clan.*

(Akufanele sicabange ukuthi wonke umuntu esizweni esithile kufanele abe nombono efanayo njengamalungu alowo mphakathi noma umndeni.)

Okuvelayo ukuthi isizwe singaba namasiko aso esiwalandelayo. Kuyenzeka ukuthi kube khona abangahambisana nesiko lesizwe yize beyingxenye yaleso sizwe. UFeatherstone (1990:12) uphawula kanje mayelana nesiko:

*There are many customs and practices that people follow when death occurs in a family. Cultural practices differ from one ethnic grouping to another and between different family clans. It is important to note that these cultural practices place heavier and more burdens on widows in comparison to widowers. Many of these practices are also decidedly emotionally, physically and/or financially harmful to the widow.*

(Kunamasiko nemikhuba eminingi abantu abakulandelayo uma ukufa kwenzeka emndenini. Imikhuba yezamasiko ihlukene kusuka kwesinye isizwe kuya kwesinye naphakathi kwemindeni ehlukene. Kubalulekile ukuphawula ukuthi lezi zindlela zamasiko zithwesa omkhulu futhi omningi umthalwo kubafelokazi uma kuqhathaniswa nabafelwa. Eziningi zalezi zenzo ngokungephikiswe zilimaza umfelokazi ngokomzwelo, ngokomzimba nangokwezimali.)

Okuvelayo ukuthi maningi amasiko agcinwayo emveni kokushona komyeni. Okuphawulekayo ngamasiko agcinwayo awagqilazi abantu abaningi emndenini kodwa amasiko agcinwayo asuke eqondene nomfelokazi. Umfelokazi uyena okumele agcine amasiko emveni kokushona komyeni wakhe. U-Oduyoye (2001) ubeka ukuthi:

*Widows' lives are governed by cultural and traditional rules which are sometimes not only discriminatory, but also involve degrading and life-threatening mourning rites".*

(Ukuphila kwabafelokazi kulawulwa yimithetho yamasiko kanye nemikhuba yamasiko, ngezinye izikhathi engacwasi nje kuphela, kodwa futhi ehlanganisa nokuhlambalaza kanye nemikhuba yokulila esongela ukuphila.)

Into egqamayo ngamasiko agcinwa ngumfelokazi ukuthi ayasithunaza isithunzi somfelokazi uma kubhekwa imibhalo yocwaningo. UDaber (2003: 76) uphawula kanje:

*In most African societies, the cultural rites of mourning and cleansing are gendered, discriminatory and life-threatening for women.*

(Emiphakathini eminingi yase-Afrika, imikhosi yamasiko yokulila nokugezwa inobandlululo futhi iwusongo empilweni yabesifazane.)

Ukuzila ngelinye lamasiko imvamisa elilandelwayo uma kuvele isifo emndenini. Umfelokazi oshonelwe ngumyeni imvamisa kulindeleke ukuthi azilele umyeningenhloso yokukhombisa inhlonipho kumyeni wakhe oseshonile. NgokukaMathonsi, uNaidoo noNdlovu (2016) ukuzila kuyingxenye yayo yonke imiphakathi. UKrige (1974:159) uchaza kanje:

*The means by which the social sentiments of the survivors are slowly reorganized and adapted to the new conditions produced by the death for the shock of the loss which is felt and many adjustments must be made.*

(Izindlela okuthi ngazo imizwa yezenhlalo yabasele zihlelwe kabusha futhi zivunyelane nezimo ezintsha ezibangwe ukufa ngenxa yokwethuka kokulahlekelwa okuzwakalayo futhi kufanele kwenziwe izinguquko eziningi.)

Ngesikhathi sekuvele isifo ekhaya, izinto ezijwayelwe ukwenziwa kufanele zimiswe ukuze kukhonjiswe isizotha ngenxa yesimo esesivelile ekhaya. UHockey, uKatz kanye noSmall (2001:7) babeka kanjena mayelana nokuzila:

*Synonymous with grief over the death of beloved ones and is also used to describe a cultural complex of behavior in which the bereaved participate or are expected to participate in mourning that includes social customs and mode of dress which is more emphasized to widows.*

(Okufana nokudabuka ngokushona kwabathandekayo futhi kusetshenziselwa ukuchaza ubunzima bokuziphatha kwabafelwayo abahlanganyela kuwo noma kulindeleke ukuthi bahlanganyele ekuzileni okubandakanya amasiko nezindlela zokugqoka ezingokwenhlalo ezigcizelelwe kakhulu kubafelokazi.)

Ngesikhathi sekuvele isifo ekhaya umndeni ovelelwe umshophi uyabambisana ekuzileni. Kuba khona namasiko enziwayo ekhaya, afana nokufakwa kwenzilo ngumndeni. Umfelokazi uyena obalulekile kakhulu esikweni lokuzila. Ukuzila komfelokazi kuba luphawu olukhulu okumele luhlonishwe. Enovelini kaMngadi (2001:33) ethi *Ifa Ngukufa* sithola umfelokazi uMaShezi eziqhenya ngokuzilela umyeni wakhe:

Redgrave, lokhu kuzila okukukhonondisayo akungikhathazi. Angazi kwabanye, mina kodwa ngizithwele angizenyezi ngazo ngoba ngihlonipha indoda, uqobo lwendoda engiyiganile nengadela ubuntombi bami nekithi ngayo.

Ukuzila yindlela yokukhombisa ukuhlonipha umyeni oshonile. Umfelokazi ngokuzikhethela ube esezila azilele umyeni wakhe. Ukuzila kuye kuhluke ngemiphakathi noma ngezizwe. Abanye babafelokazi bazila ngezingubo ezimnyama, eziluhlaza neminye imibala ehambisana nenkolelo yabo.

Enovelini kaShabangu (1987:111) ethi *Isithunzi Sikamufi* sithola umfelokazi uMaMkhize ekuthokozela ukuzilela umyeni:

Okwezinsuku namasonto ngeke ngakwazi, ngingasho nje ukuthi wayethe uzozila unyaka.

Ukuzila imvamisa kungaba isikhathi esingangonyaka noma ngaphezulu. Kuya ngesifiso somfelokazi ukuthi yena ufisa ukumzilela isikhathi esingakanani yena umyeni wakhe. Kubuye futhi kuye nangenkolo akholelwa kuyona.

Ngale kokuthi ukuzila kuluphawu olubalulekile kubafelokazi olumele ukuhlonipha abayeni asebeshonileemibhalweni yesiZulu kuyavela ukuthi ukuzila kuphinde kube yinselelo abafelokazi abahlangabezana nayo empilweni yabo.

Enovelini kaShange (1992:05) ethi *Ifa Lenkululeko* sithola umfelokazi uDaisy abakwaDlamini bezama ukumphoqelesa ukuthi azile, azilele umyeni wakhe uThemba. UDaisy yena akahambisani nokushiwo ngabakwaDlamini. UDaisy simthola esebeke nesizathu sokungazili kwakhe. Isizathu asibekayo ileso sokuthi inkolo yakhe ayihambisani nesiko lokuzila:

Empeleni ngingathi sithunywe umndeni ukuba sizozwisisa mayelana nalolu daba lokungazili kwakho. Besazi kulisiko lethu thina bantu abansundu, nakithi mndeni wakwaDlamini ukuthi owesifazane azile lapho eshonelwe yindoda.

Okuvelayo emibhalweni ngukuthi abafelokazi abasavunyelwe ukuthi bazikhethele ukuthi bayahambisana nokuzila noma abahambisani nakho. Isiko lokuzila livela sekungelokufeza izifiso ezithile, zabathile. Umfelokazi akasaziliswa ngukuthi ufuna ukuhlonipha umyeni wakhe kodwa useyaphoqeletwa ukuthi agcine isiko yena angahambisani nalo ngokwenkolo yakhe.

Kuphinde kuvele nasenovelini kaMathaba (2016) ethi *Intando Kamufi* lapho uMaDube ephoqeletwa nguMnguni ukuthi naye azilele uMangena. Noma kuphambene nenkolo yakhe kodwa akunakwa lokhu, kuthiwa akazile ngenkani.

Emibhalweni kuyavela ukuthi isiko lokuzila aligcini ngokuthi abafelokazi baphoqeletwe ukuthi bazile. Isiko lokuzila lenza ukuthi abafelokazi bagcine sebengasakhululeki emphakathini abahlala kuyona ngenxa yokuthi bazilile.



Enovelini kaMngadi (2001:32) ethi *Ifa Ngukufa* sithola uMaShezi engenakho ukukhululeka emphakathini njengoba ehamba noDustin. Okumenza ukuthi angakhululeki emphakathi inzilo le ayifakile. Ukuzila ngokufaka izingubo ezimnyama kwenza ukuthi abafelokazi emibhalweni bagqame emiphakathini abakuyona. Lokho kwenza ukuthi umfelokazi angabi nokukhululeka kunoma yini athanda ukuyenza ngenxa yokuthi izingubo azifakile zimenza ukuthi agqame futhi asheshe abonakale emphakathini.

Enovelini kaZulu (2006:08) ethi *Umshado* sithola umfelokazi uTholi ezilele umyeni wakhe ngezingubo ezimnyama. UTholi usethole indoda enguBheki, uBheki unesifiso sokuthi uTholi abe ngunkosikazi wakhe. Inkinga ekhona eyokuthi usazilile uTholi:

Uma kukhona ofuna sikukhulume Bheki okuqondene nokuthandana, ngilinde ngikhumule inzilo.

UMaShezi noTholi basenkingeni efanayo yokuthi abakwazi ukuthi bakhululeke ngenxa yokuthi bazilile. Ukuzila kwabafelokazi emibhalweni kubenza ukuthi bagqame emphakathini. Kuba lula ukuthi abantu basheshe bababone uma kukhona abakwenzayo. Kwenza ukuthi bengakwazi ukuthi bangahamba ngokukhululekanjengoba belindeleke ukuthi bazile ezintweni eziningi ezifana nokuba uvanzi nokuqoma.

Enovelini kaShabangu (1987:75) ethi Isithunzi SikaMufi sithola uMaMkhize efake inzilo naye. Umbhali umchaza ngezingubo azigqokile:

Naye uSigwili wayeqala ukubonana nale nkosikazi enebala elikhanyayo igqoke izingubo zenzilo ngakho wageqa izindlebe wafisa ukwazi ukuthi kazi kusuke kuxoxwa ngaye nje kusuke kuthiwani.

Isiko lokuzila livela liyinselelo kubafelokazi emibhalweni. Yize abanye babafelokazi bezila ngokuzikhethela ngenxa yothando lokukhombisa ukuhlonipha abayeni babo asebeshonile, ukuzila kuphinde kubenze bengakwazi ukuthi benze izinto abazithandayo emphakathini nokuhamba ngokukhululeka. Abantu emphakathini bahlale bebagadile indlela abaziphatha ngayo. Ngokwemibhalo yobuciko besiZulu kuvela ukuthi emiphakathini abahleli kuyona akubi kuhle ukungaziphathi kahle komfelokazi ezilile. Okunye okuvelayo ukuthi okwenza ukuthi ukuzila kube yinselelo ukuthi abafelokazi babuye bangabi nakho ukuzikhethela ukuthi bayahambisana yini nokuzila noma abahambisani nakho.

Elinye isiko emibhalweni abafelokazi abahlangabezana nalo ilelo lokungenwa. NgokukaZungu (2016) emiphakathini yase-Afrika, okufakwa kuyo nomphakathi wamaZulu, ukufa akuchazi ukuthi kusuke sekuphele umshado kulabo abekade beshadile basebeficwa ukufa. Ukukhokhwa kwelobolo kukhokhelwa umakoti ozogana nokuhlatshelwa kukamakoti imbuzi ngenhloso

yokumbika edlozini nokumamukela esibongweni nasemdenini walapho ashadela khonayikhona okwenza ukuthi ubudlelwano obukhona bungashabalali kodwa buhlale buqinile. Uma umyeni eshona, umfowabo kube sekufanele ukuthi athathe unkosikazi kamfowabo kanye nayo yonke imisebenzi yokuba ngumyeni, anakekele unkosikazi kamfowabo kanye nabantwana bakhe. Lokhu kubizwa ngokuthi ukungena (Msimang:1991). NgokukaRadcliff, Brown noFarole (1950:183) uma umyeni eshona lowo okhethwe ngumndeni ube esehlala nomfelokazi nabantwana bakamfowabo. Lowo ongene umfelokazi uyaqhubeka azalisele umfowabo abantwana.

Ukungena isiko leli elidala elalenziwa emandulo emiphakathini ikakhulukazi leyo ensundu. Nasesikhathini sanamuhla kusakhona idlanzana elisaligcina leli siko lokungena. Isiko lokungena imvelaphi yalo, lalenzelwa ukuthi umfelokazi angabe esesala yedwa nabantwana bedla imbuya ngothi kodwa abomndeni baqhubeke bambheke yena nabantwana. Leli siko lalenzelwa ukuthi umfelokazi angabe esezithola esenobudlelwano nabanye abantu okungenzeka ukuthi abalungile. Kwakwenzelwa ukuthi umfelokazi engazizwa enomzwangedwa futhi engaphephile njengoba eseshonelwe ngumyeni.

Uma kubhekwa emibhalweni yesiZulu, liyavela isiko lokungena njengenselelo kubafelokazi. Enovelini kaShabangu (1987:64) ethi *Isithunzi Sikamufi* sithola kuvela uBheseni umfowabo kaMhlongo. UBheseni ufuna ukungena uMaMkhize. Isizathu zokuthi uBheseni afune ukungena uMaMkhize ukuthola ifa leli alishiyelwa uMaMkhize. Ngesikhathi beya kummeli kaMhlongo, kuvele ukuthi uMaMkhize uthola ingxenye enkulu yefa likaMhlongo njengoba engunkosikazi kamufi. UBheseni lokho akutholile akumenelisi kahle. Isu alibona lingakwazi ukuthi limsondeze efeni leli alifunayo yilona lelo lokungena uMaMkhize:

Umfo kaNjomane wabona kahle ukuthi impela kufuneka angavilaphi ekutheni acubuze amagabade, ikakhulu njengoba esezwile nje ukuthi ingxenye enkulu yefa lomfowabo liwela ngakuphi. Uma impela angacubuza amagabade acubuzeke, begcine behlala nomame lona, lonke ifa lomfowabo lingagcina libuye ngakuye.

Enovelini kaMngadi (2001:78) ethi *Ifa Ngukufa* sithola uDustin etshela umfowabo kaNdlovu ukuthi kwakumele angene uMaShezi ukuze abambisane naye emabhizinisini kaNdlovu:

Awuboni nje, ukuba wangena umkamfoweni lona ngabe uwena obambisana naye lapha ekhaya.

Ezibonelweni ezingenhla ezimbalwa kugqama ukuthi isiko lokungena alisenzelwa ukuthi kusizwe abafelokazi ngenxa yokuthi sebeshonelwe ngabayeni babo. Kuvela ukuthi isiko lokungena seliyindlela yokungamela ifa lomfelokazi.

Okunye okuvezwa imibhalo mayelana nesiko lokungena ngukuthi isiko lokungena lenza ukuthi abafelokazi bangakwazi ukuzikhethela empilweni. Enovelini kaZulu (2006:09) ethi *Umshado* sithola kuvela uBhatomu. UBhatomu uphoqeleta uTholi ukuthi amshade njengoba ayegane umfowabo. UTholi usekhethe ukuthi ambalekele uBhatomu:

Lalela-la Bheki, ngilapha nje ngibalekile. Ekushoneni kukababa wakithi, umfowabo wabe esethi uzongingena. Ngangingamfuni nhlobo. Ngathi zinyawo zami ngibelethe. Njengoba ungibona ngilapha nje, ukuzisondeza kwakho kimi kungakudalela ingozi. Uyangifuna uBhatomu, futhi ungifuna ngenkani.

Endabeni emfishane kaShabangu (1995) ethi “Uyongingena Ngifile” sithola uDubula ehlohlwa ngumkakhe ukuthi angene umka mfowabo. UDubula nomkakhe bafuna ifa leli umfowabo alishiyela umfelokazi. Uzama ukumncenga ukuthi angazwani nomunye umuntu kodwa azwane naye kuphela:

“Cha Nkosikazi yomfowethu ngisho ukuthi akufanele uzwane nomunye umuntu ongeyena owakwaMaphumulo ozojika lapha bese eqhwanga ifa lomfowethu.”  
“O, uze ngalezo...?”  
“Yebo. Kungcono kube yimi...”

Emibhalweni kuvela ukuthi isiko lokungena alisagcinelwa ukuthi kusizwe umfelokazi akwazi ukukhulisa abantwana bakhe nokucina ubuhlobo obuhle phakathi kwemndeni. Okuvelayo emibhalweni ukuthi imvamisa leli siko selisetshenziswa njengesu lokuzama ukuthola ifa lomfelokazi. Kuyavela ukuthi leli siko selisetshenziselwa ukuzama ukuvimbela umfelokazi ukuthi akhululeke naye ukuzikhethela umuntu afisa ukuqhubeka nempilo naye.

### **5.2.6 Ezinye izinselelo**

Ngale kwezinselelo ezigqamile ezivela emibhalweni yobuciko besiZulu ezifana nomzwangedwa, ukukhuliswa kwabantwana, ukubangwa kwamafa namasiko, emibhalweni kubuye kuvele ukuthi abafelokazi bayabhekana nezinye izinselelo ezifana nokusolwa ekubulaleni abayeni babo.

Endabeni emfishane kaShabalala (2005:84) ethi “Isivikelo” sithola umfelokazi uNokulunga ebalisa ngokuthi umfowabo womnyeni wakhe umsola ngokuthi uyena owabulala umnyeni:

“Thembi, angithi uyazi ukuthi uSishi nanamhlanje angazi ukuthi wabulawa yini. Kodwa abantu abafana noSifiso bacabanga ukuthi ngazibulalalela mina indoda ngoba ngifuna izimali zakwa-Uniliver lapho ayesebenza khona.

Abafelokazi emibhalweni kuvela ukuthi bahlangabezana nenselelo yokusolwa ekubulaleni abayeni. Kuvela ukuthi uma isizathu sokufa singacaci kahle, kusolakala bona abafelokazi ekufeni. Umdlino oba khona owokuthi abafelokazi basuke sebefuna ukuthola izimali bese bebulala abayeni babo.

Kuyavela emdlalweni kaVilakazi (1998:35) othi “Iqhinga” lapho uTholakele naye esolwa ngumamezala wakhe ukuthi wabulala umyeni:

UMAMTHIYANE: (ekhuluma yedwa) Kazi umtshelile yini umakoti umngani wakhe ukuthi sekukhala esami isicathulo kulo muzi? Kusasa lokhu okusayo ngimfuna ephume waphela kulo muzi. Wake wangikholisa uSipho wangilethela isalukazi athi eyinsizwa abedlala isalukazi. Nendlela ashona ngayo ayingikhululi neze. Avele awe phansi nje engabikanga lutho aluzwayo emzimbeni? Ngimsola impela nje umakoti. Cishe unolwazi ngokufa komntanami. Ingcole kabi le nto!

Abafelokazi babhekana nenselelo yokusolwa uma kushone abayeni. Imvamisa uma ukufa komyeni kungaqondakali kahle umfelokazi ube esekhonjwa ngenjumbane ukuthi nguyena obulale umyeni wakhe.

Enye inselelo evelayo emibhalweni ileyo yokucwaswa kwabafelokazi emiphakathini abahlala kuyona. Emibhalweni yesiZulu kuyavela ukuthi abafelokazi abakutholi ukwamukelwa emiphakathini abahlakuyona. Lokhu kwenzeka uma sebashonelwe ngabayeni babo. Indlela imiphakathi ebaphatha ngayo ayibe isafana nakuqala besashadile benabayeni. Enovelini kaZulu (2006:64) ethi *Umshado* sithola unina kaBheki kanye nomalume wakhe bengakuthokozeli ukuthi uBheki ufuna ukushada nomfelokazi:

Ngisho ukuthi angizimisele ukukusiza ndodana. Ngingaka nje, angikaze ngibone ingane ishada nontanga kanina. Enjalo nje lo makoti ungumfelokazi.

Okuvelayo emibhalweni ukuthi abafelokazi abathathwa njengabafana nabanye. Uma usungumfelokazi kungaba sengathi kukhona okusuke sekushitshile ngawe okwenza ukuthi abantu bangathandi ukuzihlanganisa nomfelokazi. Abathathwa njengabantu besifazane abangashadwa njengoba nje sebangafelokazi.

Kuphinde kuvele emibhalweni ukuthi abafelokazi babhekana nenselelo yokuthi abantu emiphakathini bababona njengabantu abacuthele amadoda njengoba bona bengasenabo abayeni babo. Endabeni emfishane kaShabangu (1995:76) ethi “Uyongingena Ngifile” sithola

uNokulunga esolwa ngumphakathi ukuthi usethandana noMabaso njengoba ebonakele ehamba naye ebusuku:

Zafika njalo izincelebane, izimfihlo ezase zingilethela zona manje kwakungezokuthi mina sengiqome uMabaso. Lezo zazisho nokusho zithi kuthiwa ngake ngabonakala ebusuku ngihamba naye uMabaso ezolala emzini wami

Ukungabi nabo abayeni kwenza kube sengathi bangabantu abahlale befuna abayeni babantu. Ngisho ngabe bahamba nezihlobo kubonakala sengathi bahamba namasoka. Kuba khona nokucaswa kwabafelokazi emiphakathini abaphila kuyona. Ukushonelwa umyeni kuthathwa njengabhadi. Lowo oseshonelwe ngumyeni wakhe kuthathwa sengathi ibhadi noma amashwa asala kuyena. Enovelini kaShabangu (1987:51) ethi *Isithunzi Sikamufi* sithola uMaMkhize engavumelekile ukuthi usengabonakala ehamba nabantu emphakathini ikakhulukazi njengoba yena nje esashonelwe usahamba namashwa nje, okusadinga ukuthi agezwe, akhumule:

Yikho lokho okwenza abantu bashaqe nje ukuthi uhlolani ezweni uthi usemnyama unje ubonakale ugijima namadoda.

Abafelokazi emibhalweni uma beshonelwe bathathwa njengabantu abamnyama okuchaza ukuthi banamabhadi futhi kumele baqhelelane nabantu. Enovelini kaZulu (2006:64) ethi *Umslado* sithola umalume kaBheki ebuza uBheki ukuthi yena uzomshada kanjani umfelokazi ngoba phela abanye abantu abamfuni:

Kuhle lokho. Kodwa-ke unjani wena othanda umfelokazi abanye bengamfuni?

Abafelokazi bayacwaseka emphakathini. Abantu emphakathini bayamhlukanisa umfelokazi kwabanye. Abafelokazi emibhalweni abafunwa ukuthi bahlangane nomphakathi. Endaweni baba nezindawo zabo zokuhlala. Abavunyelwe ukuthi bahambe noma bahlale ngokukhululeka, ngenxa yezinkolelo abantu emiphakathini abanazo zokuthi umfelokazi unamashwaUkusondelana kwakhe nabantu kuzokwenza ukuthi abantu basale namabhadi akhe okushonelwa. Bese nabo abantu bezithola sebembozwe yisinyama anaso.

Amalungelo abafelokazi ashaywa indiva. Kuyavela ukuthi amalungelo abafelokazi ekubekeni uvo lwabo noma ekuthatheni izinqumo awahlonishwa. Enovelini kaShange (1992:15) ethi *Ifa Lenkululeko* sithola uDaisy abakwaDlamini bengazimisele ukuthi bahloniphe isinqumo sakhe sokungazili. AbakwaDlamini babona sengathi uDaisy uyabadelela ngokungafuni ukuzilela indodana yabo uThemba:

Ikhulume intombazane wabona ukuthi ikhipha elithandayo enhliziyweni yayo. Ivele nje yangibhekisa le nale. Ngabasathe ngikhuza umhlola ngithi hhayi bo awuzilile ngani, ngahlangatshezwa yindelelo yodwa. Sengiyitshela-ke mina

intombazane lena ukuthi uma isideleliswa yileli fa elishiyelwa uThemba ayikhumbule kahle ukuthi uThemba lo wakhuliswa la ekhaya, nefa leli lakhe empeleni elalapha ekhaya kwaDlamini. Hhawu, lapho-ke ibe isingigibela nje ekhanda. Ingitshele ukuthi ifa leli elayo, ngoba incwadi yefa ibiza yona phela. Yasikhahlela yasikhahlela. Ibingasekho-ke lapho into ebesingalibala ukuyikhuluma nayo, kwahlaluka ukuthi sekufanele sihambe. La nje sesiphuma, isimemeza isipiklela ithi yona ayizilile nje yingoba ibandla layo alidunyelwa la ekhanda, abazili bona lapho beshonelwe.

Uma sibheka isibonelo esingenhla, uDaisy kuthiwa uyadelela kwaDlamini uma engahambisani nesinqumo sabo sokuthi azile. Ilungelo likaDaisy lokuzikhethela alihlonishwa. Abefolekazi balindelwa ukuthi bona bathule bangasho lutho. Enovelini kaShabangu (1987) ethi *Isithunzi sikaMufi* sithola uMaMkhize bengamvumeli ukuthi enzele umyeni wakhe isiphihli somsebenzi. UBabazile nabakwaMhlongo babona sengathi uzochitha imali.

Endabeni emfishane kaNtuli (1978) ethi “Intando Kamufi” sithola umfelokazi onesifiso sokungcwaba umyeni wakhe ngohlobo oluphambili lwebhokisi lomgcwabo. Ufisa ukungcwaba umyeni wakhe ngekhasikethi. AbakwaNyambose abahambisani nalesi sifiso sakhe. Kunalokho bakubona nje kuyindlela yokusaphaza imali:

“Bengicela ukuba ngasebhokisini likaBaba, niyekele mina. Ngicela ukuba ngibhekane nalokho. Ngingalubonga kakhulu lonke olunye usizo, kodwa ngingazama kulokhu.”

“Siyakuzwa dadewethu,” kunanela uSizwe, “Nokho angisho ukuthi kungaba ububhimbi uma singase sazi ukuthi noma sishiyele wena-ke ucabangela entweni enjani.”

Enovelini kaMngadi (2006) ethi *Ifa Ngukufa* sithola uMaShezi ebhekene nenkinga yokuthi abakwaNdlovu namadodana akhe abahambisani nobudlelwano bakhe noDustin. Babona sengathi lobu budlelwano babo buzohamba nefa lakwaNdlovu.

Enovelini kaZulu (2006:42) ethi *Umshado* sithola uTholi engeke akwazi ukuthi ashade uBheki ngaphandle kokuvunyelwa nguBhatomu.

Uzoshada kanjani nalo muntu ngoba kufanele avunyelwe abakubo kamkhwenyana wakhe kuqala.

Ngokomthethosisekelo waseNingizimu Afrika, wonke umuntu unelungelo lokuzikhethela impilo afuna ukuyiphila, nabantu afisa ukuyiphila nabo. Uphinde abe nelungelo lokubeka uvo nemibono ngaphandle kokuvinjelwa. Abafelokazi emibhalweni abakwazi ukusho lokho abafisa ukukusho ngenxa yokuthi bangabafelokazi, kumele bazothe balalele lokho abatshelwa khona. Abafelokazi emibhalweni abanikwa ilungelo lokuzikhethela ukuthi impilo yabo bayiphile kanjani. Uma umfelokazi ethi uzama ukuzikhethela, uthathwa njengomuntu

ongahloniphi nohlaza umphakathi aphila kuwona. Abanakho ukwamukelwa emiphakathini yabo. Kunalokho bakhishwa inyumbazane, babonakale bengabantu abanamashwa.

### **5.3. Isiphetho**

Kulesi sahluko bekubhekwa izinselelo ezibhekana nabafelokazi emveni kokushona kwabayeni. Kuvelile ukuthi imibhalo iveza izinhlobonhlobo zezinselelo. Lezo ezimbalwa esenze ngazo izibonelo zikubeke kwacaca ukuthi impilo iguquka kakhulu emveni kokushonelwa ngumyeni. Izinselelo eziningi zihlobene kakhulu nesizinda somfelokazi. Njengokuthi nje umfelokazi omi kahle ngokwezimali angase angabi nayo inselelo yokunakekela umndeni nokutholela izingane zakhe imfundo enhle. Kuvelile futhi nokuthi umfelokazi onezihlobo ezimsingathayo uyakwazi ubhekana nesimo sobufelokazi.

Imibhalo ikuvezile kulesi sahluko ukuthi zikhona nokho izinselelo ezingakhethi sizinda. Isizungu nomzwangedwa kuhlasela noma yimuphi umfelokazi. Ngeshwa umzwangedwa, ikakhulukazi uma umfelokazi esemusha noma enezimali, umema izesheli, imvamisa ezisuke zilandela ibhodwe eliconsayo. Bese umfelokazi ozixakelwe yisizungu egaxela, kuqhubeke izinkinga kunokuba zixazululeke nanxa engasenamzwangedwa.

Okugqame kakhulu kulesi sahluko ngokuthi amasiko ahlobene nokuzila ayinselelo kakhulu kubafelokazi. Okwenza kube ngumqansa ngokuthi umfelokazi usuke engasenaye umkhulumeli nommeli ongumyeni wakhe. Uzalo lwasemzini bese kuba yilona olulawulayo, luphoqe ukuba umfelokazi enze izinto angazithandi ezihlobene nokuzila. Avelile futhi amasiko anjengokungenwa, nawo amcindezela kakhulu umfelokazi, imvamisa osuke esaxakwe ngumzwangedwa, engakabi nayo nenhliziyo yokuthanda omunye umuntu.

Ukushona kwabayeni kwabanye abafelokazi kusho ukubikezela kokuza kwemvula yezinselelo. Kulesi sahluko kubhekwe izinselelo abafelokazi emibhalweni eyehlukene abavela behlangabezana nazo. Kuyavela emibhalweni ukuthi abafelokazi bazithola bekhungethwe ngumzwangedwa. Lokhu kudalwa ukuthi abantu abasuke sebejwayele ukuhlala nabo basuke bengasekho. Kusuke sekungasekho umuntu azobambisana naye empilweni. Kusuke sekusele isikhala esikhulu empilweni yomfelokazi. Kuvelile emibhalweni ukuthi umzwangedwa kwabanye abafelokazi wenza bazizwe sebegula empilweni. Inselelo yemali ivelile. Impilo iba nzima kakhulu emveni kokushona komyeni. Umfelokazi akabe esaba nayo imali eyanele ukufeza izidingo zempilo.

## **ISAPHLUKO SESITHUPHA**

### **ISIMOMQONDO NGOBUFELOKAZI**

#### **6.1 Isingeniso**

Lesi isahluko esibheka isimomqondo ngobufelokazi. Kulesi sahluko kuzobhekwa isimomqondo sabafelokazi ngqo ngenhloso yokuthola ukuthi ngabe ababhali bemibhalo yesiZulu babaveza besibona kanjani isimo abafelokazi abakusona. Kuzophinde kubhekwe isimomqondo semiphakathi. Nakuyona le ngxenye kubhekwa ukuthi ngabe imiphakathi inasiphi isimomqondo ngabafelokazi. Kuzophinde kubhekwe isimomqondo semindeni. Lapho kubhekwa isimomqondo sezingane zabo, nemindeni abaganele kuyona nemindeni abazalelwa kuyona.

#### **6.2 Isimomqondo**

Isimomqondo sakheka emveni kokuthi umuntu edlule ezimweni ezithile. Lezo zimo empilweni zimfundisa ukuthi angabhekana kanjani nezinye izimo ayobhekana nazo ngomuso. U-Eagly noChaiken (1998:269) bona baveza ukuthi ngumkhuba lo womqondo wokuhlola izinto ngenhloso yokuveza ukugculiseka nokungagculiseki ngesimo noma ngento ebhekwayo. UPetty noCacioppo (1996) bagcizelela ukuthi isimomqondo ngumuzwa ojwayelekile futhi okhuthazayo futhi ongemuhle ngomuntu othile, into noma izindaba.

Ezincazelweni ezicashuniwe kuyavela ukuthi uma sikhuluma ngesimomqondo sisuke sikhuluma ngendlela umuntu asebenzisa ngayo umqondo ukuphendula ezimeni abhekene nazo. Umuntu uphendula ngendlela yokuthi aveze ukuthi ucabangani ngesimo akusona, uzizwa kanjani ngaso. Isimomqondo singaziveza ngendlela yokuziphatha ngesimo esithile. Okugqamayo ngesimomqondo ukuthi sakheka ngesikhathi usesimeni esithile noma usudlulile kusona leso simo.

##### **6.2.1 Isimomqondo sabafelokazi**

Kubalulekile ukuthi kubhekwe isimomqondo sabafelokazi mayelana nesimo abakusona sobufelokazi. Abacwaningi abaningi baveza ukuthi ukuba ngumfelokazi isimo lesi esishintsha izinto eziningi kumfelokazi. Sishintsha indlela acabanga ngayo, azizwa ngayo nendlela aziphatha ngayo empilweni yakhe.

Ngokwemibhalo yesiZulu efundiwe, kuvela ukuthi abanye babafelokazi bazibona bemelwe ukuklama indima enkulu empilweni yezingane zabo. Abanye babafelokazi baveza ukuthi



ukushona kwabayeni babo kusho ukuthi kumele bagxile ekukhuliseni abantwana babo, ukunakekela abantwana, ukuqinisekisa ukuthi abantwana bayafunda baze bagogode futhi bavikelekile.

Endabeni emfishane kaMbhele (2000:76) ethi “Ukuba Ngangazi” sithulelwa uMaMpungose ekhetha ukudela impilo yobusha ukuze anakekele indodana yakhe:

“Awu phela ibuhlungu ngokunye indaba yami nomama. Ubaba washona kusele izinsukwana bagcagce nomama, nami ngikhuluma nje angimazi ubaba. Umama-ke wadela konke kwasebusheni bakhe ngenxa yami. Wawa evuka engibambe ngamazinyo, kumnyama kukubi ewa evuka nami, ezama ukungenza umuntu ebantwini. Wathi umama kwakuyisfiso sabo bobabili nobaba ukuba ngifunde ngize ngibe udokotela, nempela umama wasifeza leso sifiso.”

UMaMpungose emveni kokushona komyeni wakhe ukhethe ukuthi akhohlwe ukuphila impilo yobusha bakhe. Wabona ukuthi kubalulekile ukuthi agxile ekuzameni ukwakhela indodana yakhe ikusasa. Isimomqondo esivelayo embhalweni ukuthi abanye babafelokazi bakubona kubalulekile ukuthi bagxile ezinganeni zabo kunokunaka izinto zempilo. Ukunaka izinto zobusha bakubona kungeke kwabasiza ngalutho njengoba sebengabafelokazi besele bebodwa.

Endabeni emfishane kaNtuli (1969:26) ethi “Ingodosi KaDokotela” sithola uMaNdaba eciciyelela ukufundisa indodakazi:

NguTozi wakwaMdlalose, isidudla nje esingamunwe. Naye uphumelele, wazuza iziqu zika-B.A. Ngabe ichichima kakhulu kuyena intokozo njengoba ephumelele ngokuqongobezela kukanina uMaNdaba ongumfelokazi, ongumhlengikazi.

UMaNdaba uyaqongobezela, uqongobezela indodakazi yakhe ukuthi igcine isithole iziqu zemfundo ephakame. Isimo somqondo esivelayo emibhalweni ukuthi abanye babafelokazi bakhetha ukuthi lokho okuncane abanakho bayakuthatha bafundise izingane zabo.

Emdlalweni kaNtuli (1988:64) othi “Isomiso” siphinde sithola uMaZulu eciciyelela ukufundisa indodakazi yakhe:

MAZULU: Angiyingeni indaba yezaba Zinhle. Angiyingeni neze! Uyakhumbula ukuthi kuthe lapho sengiciciyela ngaphumelela ukukutholela okokuyofunda wangethembisa wena. Uyasikhumbula isithembiso owasenza Zinhle?

UMaZulu uzamele indodakazi yakhe ukuthi iyokwenza izifundo zayo ze-B. Paed. enyuvesi. Uyaciciyela ngangokuba uze adayise izinkomo zakhe ukuze indodakazi yakhe ihambe iyofunda. Isimo somqondo esivelayo emibhalweni esokuthi abafelokazi kusuke sekufanele ukuthi baciciyelele izingane zabo ukuze ziphumelele noma isimo sisuke sesingesihle.

Endabeni emfishane kaNtuli (1983:55) ethi “Iziqongo Zezintaba” sithola uMaNgubo edela konke ekhulisa indodana yakhe uMisumuzi.

“We mntanami, ngithi uma ikhona ingane yami lapha phakathi, akukho namunye ongangivimbela. Leyo ngane izalwa yimina. Yafundiswa yimina. Uma isithola izincwadi zayo-ke mina ngizongena ngibukele.”

UMaNgubo ukhulisa indodana yakhe, wenza konke okusemandleni akhe ukuthi indodana yakhe igcine isiphumelele ezifundweni zayo ze-B.A. Isimo somqondo esivelayo emibhalweni esithi abafelokazi bafisa ukuthi izingane zabo zifunde zikwazi ukuthi zizimele nazo. Emdlalweni kaVilakazi (1998:30) othi “Iqhinga” sithola uTholakele ekhathazekile ngekusasa lendodana yakhe:

THOLAKELE: Kumanje nje angazi ukuthi ngizothathani ngiyihlanganise nani ukuze ngisize ingane yami. Nasekhaya kuyefana nje nokuthi kusendle ngoba umama uxhwalile. Usephila ngemali yempesheni. Nayo-ke usiza ngayo ingane yomfowethu lowaya owashona engozini yemoto. Angeke akwazi ukuzifundisa zombili lezi zingane.

UTholakele uyakhathazeka ukuthi ingane yakhe uzoyikhulisa kanjani njengoba sekushone umyeni wakhe. Isimo somqondo esivelayo emibhalweni ukuthi abafelokazi babona ukuthi uma engasekho umyeni, izingane zisuke sezibadinga empilweni yazo.

Endabeni emfishane kaShabangu (1995:74) ethi “Uyongingena Ngifile” sithola uMaDube ethatha isinqumo sokuvikela abantwana bakhe:

Manje kwase kufuneka kube yimi engingena ezicathulweni zakhe ngoba uSiphamandla noNhlahla babeseyizithohlongwane nje. Inja yawushaya iphindelela umkhulungwane ngaya efasteleni ngayolunguza ukuthi izinja zazibonani.

UMaDube ubona kuyinselelo yakhe ukuthi avikele izingane zakhe njengoba uMaphumulo engasekho. Izibonelo ezingenhla ziveza ukuthi abafelokazi banesimo somqondo sokuthi banendima enkulu okusuke kufanele bayiklame empilweni yezingane zabo. Kuyavela emibhalweni ukuthi abafelokazi badela izinto eziningi ukuze bakwazi ukubhekana ngqo nezidingo zezingaze zabo. Kuphinde kuvele emibhalweni ukuthi abafelokazi bazibona beyimithombo yosizo ezinganeni zabo. Isimo somqondo esivelayo emibhalweni esokuthi abafelokazi basuke sebemelwe izindima eziningi okufanele baziklame empilweni yezingane zabo. Enye yezindima okusuke sekufanele bayiklame, ileyo yokuvikela ikhaya. Imvamisa isuke iqondene nomyeni esaphila, bese ibhekana nomfelokazi emveni kokushona komyeni.

Imibhalo efundiwe iveza ukuthi abafelokazi ukukhulisa izingane zabo kuba nezinsalelo. Enovelini kaShabangu (1987:54) ethi *Isithunzi Sikamufi* sithola uMaMkhize ekhumbuza indodana yakhe ukuthi lapha ekhaya iyindodana yona:

“Uyindodana yalapha ekhaya. Lokho akusho ukuthi umuzi wakho lona.”

Isimo somqondo esivelayo emibhalweni ileso sokuthi abafelokazi baveza ukuthi uma sekushone abayeni babo izingane zabo zibona sengathi kusuke sekuyizona abanini bemizi. Bona basuke bengasenayo indawo emzini yabo. Enovelini kaMngadi (2001:57) ethi *Ifa Ngukufa* sithola uMaShezi uveza ukuthi amadodana akhe ayamlwisa:

“Lezi zikhohlakali zezingane ekade zizohubhuza amanga aluhlaza lapha kuwe ziphathene nami ziyangiliswa. Azazi noma ngiwunina ozizalayo noma ngiyikati.”

Isimo somqondo esivelayo emibhalweni ngukuthi izingane uma sekushone oyise ziyabalwisa onina abasuke sebengabafelokazi sebengenazwi elitheni. Isimomqondo somfelokazi siba neqhaza elikhulu ekulingiseni lesi simo sokugitshelwa ekhanda yizingane ngoba nakhu uyise engasekho, sezibona ukuthi zinelungelo lokwenza umathanda nokwedelela unina. Enovelini kaMathaba (2012:97) ethi *Intando Kamufi* sithola uMaDube ekhumbuza indodana yakhe ukuthi kukhala esakhe isicathulo:

“Wena Simo hlukana nale ngqondo yakho ebolile. Angazi ukuthi ungibukani kabi kanje uma ngikhuluma. Noma ungaze ungibuke kabi kodwa okusalayo kukhala esami isicathulo kulo muzi.”

Emibhalweni sithola isimo somqondo esithi abafelokazi bakuthola kunzima ukushaya imithetho emizini yabo ngenxa yokuthi izingane azibe zisafuna ukuthi bazishaye imithetho. Zibe sezifuna ukuthi ziziphathe. Emdlalweni kaNtuli (1988:07) othi “Isomiso” sithola uMaZulu etshela indodakazi yakhe ukuthi ukube ubekhona uyise ibingeke ize icabange ukubuyela ekhaya emveni kokuba kusuke iziteleka eyunivesithi:

MAZULU: Kodwa ukuba ubekhona ubuzoke ungabaze ukuvunana neningi ngoba wesaba ukuthi uzongena kanjani lapha ekhaya. Ubuzobatshele ontangayenu ukuthi bayaphosisa uma bephikisana nabaphathi.

Isimo somqondo esivelayo emibhalweni esithi abafelokazi bacabanga ukuthi izingane zabo uma sekushone abayeni babo azibe zisabahlonipha. Kuba lula ukuthi zizenzele umathanda ngoba ziyazi ukuthi bona ngeke bazenza lutho.

Okuvelayo ezibonelweni ezimbalwa ezingenhla ukuthi abafelokazi bazizwa sengathi uma usungumfelokazi ujikelwa nayizingane zakho uqobo. Kuvela ukuthi izingane zizibona sengathi zisuke zinelungelo lokwenza umathanda nokuphikisana nezifiso noma izinqumo zikanina.

Emibhalweni kuvela ukuthi abanye babafelokazi banesimomqondo sokuthi kufanele basebenze kanzima ukuze imindeni yabo iphile. Enovelini kaMngadi (2006) ethi *Ifa Ngukufa* sithola uMaShezi ethuthukisa amabhizinisi kaGatsheni. Abafana bakhe uyabafundisa baze baqede enyuvesi. Endabeni emfishane kaShabangu (1995:71) ethi “Uyongingena Ngifile” sithola uMaDube evusa amabhizinisi kaMaphumulo:

Ubaba wancoma encomile, encoma ukudlondlobala komsebenzi wokulimela abantu, nokuthengisa ngamalahle nokwanda kwemfuyo.

UMaDube usebenza kanzima ngemuva kokushona kukaMaphumulo. Uthenga omunye ugandagada, uqasha umshayeli. Imfuyo iyanda kakhulu kunakuqala. Emdlalweni kaNtuli (1988:09) othi “Isomiso” sithola uMaZulu engamile kodwa eqhubeka nokuzama ukuqhuba impilo yize isimo sezulu sibheda:

MAZULU: Uzohlala lapha udle khona lokhu okuncane ebengikuchelela ngebhakade ngoba imvula ingekho.

Isimo sezulu asisihle. Izwe lihlaselwe isomiso. UMaZulu yena nendodakazi yakhe baziphilisa ngokuthi alime uMaZulu. Uyaqhubeka nokuthi azame ukulima esimweni esingesihle. Lokhu akumilile ukuchelela ngebhakade ukuze indodakazi yakhe iqhubeke nokufunda enyuvesi.

Abanye babafelokazi emibhalweni bazizwa benengcindezi nomzwangedwa ngaphandle kwabayeni babo. Enovelini kaMngadi (2001:57) ethi *Ifa Ngukufa* sithola uMaShezi ezwa kunzima ukuba ngumfelokazi:

“Uyabona mama, uyajabula umuntu ongakaze abe ngumfelokazi ngoba uvele agaxele nje ezinkingeni zobufelokazi engabazi nokuthi bubuhlungu kangakanani.”

Isimo somqondo esivelayo embhalweni esokuthi abafelokazi bakubona kunzima ukuba ngumfelokazi. Abanye abantu abangesibona abafelokazi bengakubona sengathi kulula. Emdlalweni kaVilakazi (1998:27) othi “Iqhinga” sithola uTholakele ekubona kunzima ukuba ngumfelokazi:

THOLAKELE: Ngangingazi ukuthi liyoke lingishonele

Sithola isimo somqondo emibhalweni sokuthi uma usungumfelokazi usuke usushonelwe yilanga. Izinto ziyashintsha empilweni. Kuthi bekuhamba kahle kusenomyeni, kuvele kungabi kusaba kuhle empilweni uma engasekho umyeni. Emdlalweni kaMolefe (1992:58) othi *Wayesezowela* sithola uDoreen echazela indodakazi yakhe ngobunzima bempilo asebezoyiphila:

DOREEN: Yimpilo yethu leyo Zodwa ngoba kusukela kulokhu nje sizoba lukhuni okokuphela.

Isimo somqondo esivelayo embhalweni esokuthi umfelokazi uba nokuthi uma eseshonelwe ngumyeni wakhe impilo yakhe neyezingane zakhe iyashintsha. Emdlalweni kaVilakazi (2009:23) othi *Awumbiwa Ndawonye* uMaNzimande ukhala ngamaqola adlala ngabafelokazi:

MaNzimande: (Ngezwi *eliqhaqhazelayo*) Kwake kwangilaya ukufa Nkosi yami. Kubuhlungu ukuba ngumfelokazi ngoba amaqola adlala ngawe. (*Akhale*)

Isimomqondo esivela embhalweni esokuthi abafelokazi kudlalwa ngabo esikhathini esiningi. Uma usungumfelokazi abantu abangamaqola bavamise ukuthi badlale ngawe. Emdlalweni kaNtuli (1988:03) othi “Isomiso” sithola uMaZulu ekhathazekile ngokushona komyeni wakhe:

O, wangishiya Biyela!

UMaZulu ubalisa ngokuba nzima kwempilo uma usungumfelokazi. Ubeka ukuthi uma esaphila umyeni impilo iba lula, konke kusuke kuhamba kahle. Umyeni kusuke kunguyena osuke ebheke ikhaya. Uma engasekho konke kuyashintsha. Noma kuzanywa ukuthi kuphilwe, siba khona isikhala somyeni ekhaya.

Endabeni emfishane kaShabalala (2006:74) ethi “Uyongingena Ngifile” sithola uNokulunga ebalisa ngokuthi siba sikhulu isikhala somyeni uma eseshonile:

Ngasibona sisikhulu isikhala sikaMaphumulo ngoba ngenkathi esaphila izinja zazinele zikhonkothe nje aphumele phandle noma ngabe kusebusuku kangakanani ayobheka ukuthi kwenzekalani.

Isimo somqondo esivelayo emibhalweni ukuthi umfelokazi kusuke sekumele avikele abantwana bakhe uma esengumfelokazi. Okuvelayo ngezibonelo ezimbalwa ezingenhla ukuthi abafelokazi bacabanga ukuthi ukuba ngumfelokazi isimo esinzima kakhulu. Lesi simo akulula ukuthi usiqonde uma ungesiye umfelokazi. Kukhona izinselelo eziningi abantu abangaziqondisisi kahle, abazibona zingaxazuleka kalula kubona. Uma ungumfelokazi usuke usufelwe yizwe. Ithemba lokuphila liyashabalala ngoba osuke ubambisane naye empilweni usuke engasekho. Konke kusuke sekubheke wena kuphela.

Yize kukhona ababa negcindezi, abanye abaziboni bephinde beshada. Imibhalo iveza abafelokazi benezimomqondo ezahlukenene. Emveni kokushona kwabayeni, abanye abafelokazi impilo bayibuka ngenye indlela. Uma kubhekwa imibhalo kuyavela ukuthi abanye abafelokazi bavela bengakuthandi ukushada futhi. Enovelini kaShabangu (1987) ethi *Isithunzi Sikamufi* sithola uMaMkhize engazimisele ngokushada:

“Ngigane!” Washo ngokumangala uMaMkhize waqedela ngokuthi, “Kodwa ungihlolelani nje Ndlovu”.

UMaMkhize uvela engaziboni ukuthi angaphinde ashade. Ukushada uMhlongo yena kwamanelisa kakhulu. Isimo somqondo esivelayo emibhalweni ukuthi abafelokazi abakuthakaseli ukuthi baphinde bashade ngemuva kokushona kwabayeni babo.

Enovelini kaMngadi (2001:45) ethi *Ifa Ngukufa* sithola uMaShezi naye engayingeni indaba yokushada:

“Mina bandla Redgrave angisazimisele ngokushada. Ngashada kwaphela okwami. Sesingachithisana isizungu nje.”

UMaShezi uveza ukuthi kunokuthi ashade uqoma ukuthi azikhethele ukuthi azitholele umuntu ozomchithisa isizungu kuphela. Umshado into angayiphuphi nokuyiphupha ngemuva kokushona kukaGatsheni. Isimo somqondo esivelayo embhalweni esokuthi abanye babafelokazi bazizwa sengathi kunokuthi baphinde bashade bangathola umuntu ozobachithisa isizungu.

Uphinde uvele lo muzwa endabeni emfishane kaShabangu (1995:73) ethi “Uyongingena Ngifile” ngoba uMaDube akayingeni indaba yokuthi angangenwa ngumfowabo kaMaphumulo, uDubula:

Angibange ngisamnika nethuba lokuba aqedele inkulumo yakhe, ngoba ngezwa kuthi xhifi ngathelwa ngamanzi. Ngasho elilodwa ngesankahlu ngathi: “Phuma uphele emzini wami, uyongingena ngifile!”

UMaDube uphebeza isicelo sikaDubula sokuthi amngene njengoba umfowabo engasekho. Emdlalweni kaSibiya (2008:07) othi *Kwaze Kwalukhuni* uMaZwane uveza ukuthi yena ubengakucabangi ukuthi angagana omunye umuntu njengoba umyeni wakhe eseshonile.

MAZWANE: Mh, uqinisile khona mama, umuntu ngeke aphike inkani kakhulu ngento engakenzeki. Into nje bengingakaze ngiyicabange indaba yomunye umuntu ngoba inhliziyi yami isanamathele kuBhekani. Ukuba kuyangami bengiyozihlalela nje, ngizikhulisele ingane yami lena osekuyiyona eyisikhumbuzo sothando lwethu noBhekani.

Okuvelayo ngezibonelo ezicashunwe ngenhla ngokuthi abanye babafelokazi abakuthokozeli ukuthi baphinde bashade. Ukuqhubeka nempilo uma sekushone abayeni babo kwesinye isikhathi kusuke kunguzichithela isizungu kuphela. Kweminye imibhalo siyathulelwa ukuthi kukhona abanye abafelokazi abanesimomqondo sokuthi bona bangakuthozela ukuthi baphinde bashade. Ngokwesibonelo, enovelini kaShange (1992) ethi *Ifa Lenkululeko* sithola uDaisy eveza ukuthi angakuthokozela ukuba ngunkosikazi kaMthunzi wesibili. Siphinde sithole

uTholi enovelini kaZulu (2006) ethi *Umshado* naye engali uma uBheki emcela umshado. Imibhalo iveza ukuthi abafelokazi baba nezimo zomqondo ngemindeni abaganele kuyona. Kuyavela ukuthi abafelokazi babona sengathi ukushona komyeni kusho ukuphela kobudlelwano abanabo nalapho abaganele khona

Enovelini kaMathaba (2016:24) ethi *Intando Kamufi* sithola uMaDube eveza ukuthi abusekho ubuhlobo anabo nabakwaMnguni.

Ngigaphe eqolo okonwabu, ngibagadile. Bona ngifuna akubakhama. Bayoze bathi tshilo tshilo sesivuthiwe. Sebengihluphe kakhulu abantu bakwaMnguni. Sekusele bangiqonde-ke manje ukuthi ngiluhlaza kanjani. Akusekho okusihlanganise nabo manje. Umuntu obesihlanganisile nabo ulele emakhazeni eMpangeni,” aphefumulele phezulu uMaDube aze amfome ebusweni.

Isimo somqondo esivelayo emibhalweni ngesokuthi kubafelokazi ukushona kwabayeni kubo kusuke sekusho ukuthi ubuhlobo abusekho phakathi kwabo nalapho abagane khona.

Enovelini kaShange (1992:06) ethi *Ifa Lenkululeko* sithola uDaisy eveza ukuthi umuntu awayemlethe kwaDlamini akasekho:

“Nokho-ke angihlangani nomndeni wakwaDlamini. Nangenkathi ngisashade noThemba engangikwenza kwakubhekene nathi sobabili, kungafaki abanye abantu. Njengoba engasekho-ke nje engikwenzayo kuthinta mina ngqo, ngedwa. Nina hambani niyoziphilela impilo yenu nodwa, ningiyeke phansi, anginikweleti lutho.”

Abafelokazi emibhalweni baveza ukuthi uma sekushone abayeni babo kusuke sekuphela ubuhlobo obukhona phakathi kwabo nalapho abaganele khona. Omunye nomunye usuke esengaziphilela impilo ayithandayo ngaphandle kokuthi kube khona onaka omunye. Ngale kokuphela kobuhlobo phakathi komfelokazi nalapho agane khona, abafelokazi emibhalweni bavela benesimomqondo sokuthi imindeni yalapho abagane khona ifuna ukubaqola ifa labo.

Enovelini kaShange (1992:08) ethi *Ifa Lenkululeko* sithola uDaisy ebuza uDlamini ukuthi wayengamtsheli ngani uThemba ukuthi ufuna ifa.

“Wawungamtsheli ngani uThemba esaphila ukuthi ufuna uma efa kube khona akushiyela khona? Wathula waqoma ukuthi uyoza uzobangela mina umsindo. Ushaye phansi-ke, angigitshelwa ekhanda mina.”

Isimo somqondo esivelayo emibhalweni esokuthi abafelokazi bacabanga ukuthi abalapho abagane khona uma sekushone umyeni wabo bafuna ifa. Bayathula uma esaphila balinde ukuthi bazoqinela bona njengoba bengasenabo abavikeli babo.

Enovelini kaMathaba (2012:75) ethi *Intando Kamufi* sithola uMaDube naye eveza ukuthi abakwaMnguni bafuna ifa lakhe:

“Buza yena lo ozongisukela ngisemzini wami. Ngizokubopha wena. Uzongisukela emzini wami ngoba nakhu nigaqele ifa lendoda yami. Ninamanga ngoba angeke nilithole.”

Emibhalweni kusavela sona isimo somqondo sokuthi abafelokazi bacabanga ukuthi abasemzini bagaqele ifa labo uma sekushone abayeni babo. Endabeni emfishane kaShabangu (1995:72) ethi “Uyongingena Ngifile” sithola noNokulunga ekuveza ukuthi abantu basemzini bayalifuna ifa uma sekushone umyeni:

Kwathi lapho esehambile yaqala phansi intukuthelo kimi, ngabona ukuthi sonke lesi sikhathi engezi wayesabukela kude efuna ukubona ukuthi uyaphela yini umcebo womfowabo. Usenele wabona nje ukuthi inkulu inqubekelaphambili, usethwala ikhanda uzozincengela kimi.

Okuvelayo ukuthi abafelokazi babona sengathi abantu balapho abaganele khona imvamisa uma sekushone abayeni babo basuke sebegaqele amafa. Izibonelo ezicashuniwe ziveza ukuthi isimomqondo somfelokazi yisona esikhomba ukuthi uyaqhubeka yini enezwi ekuziphatheni kwezingane zakhe nokumhlonipha kwazo. Siyanquma futhi isimomqondo sakhe ukuthi uzokwamukela yini ukucindezelwa ngabasemzini ezindabeni zothando, njengokuthi nje angenwe noma athandane nomunye umuntu. Isimomqondo sakhe futhi singase sinqume ukuthi abagaqele ifa elashiywa ngumyeni balithola kalula yini noma balithola bezabalazile, kokunye bagcine bengalinukanga.

### **6.2.2 Isimomqondo ngokwesiko**

Amasiko aveza amagugu nezinkolelo zamalungu esizwe ngezizukulwane nezizukulwane. Zonke izizwe emhlabeni jikelele zinamasiko azo eziwalandelayo ngokunjalo nezinkolelo ezihambisana nazo. Banningi abacwaningi asebezame ukuchaza isiko. Ngokwesibonelo, uMsimang (1975:12) uchaza isiko njengomkhuba noma ukwenza okuthile osekujwayelekile kubantu abaningi bamaZulu futhi okusenesikhathi eside kwenziwa osekuze kwemukeleka njengomthetho futhi okukholelwa ukuthi uma kungenziwanga noma kungaphethwanga ngemfanelo, abantu bayokwehlelwa imiswazi emibi nemikhokha namalumbo.

UHinde (1987:3) uchaza isiko kafushane ngokuthi uma sikhuluma ngamasiko sibheka ukwehlukana phakathi kwemiphakathi emikhulu ezindabeni ezifana namathuluzi nezinye izakhiwo ngobungcweti, ulwazi lwayo nezinkolelo kokuthinta imvelo, injulalwazi ngomhlaba nezulu, usikompilo nezinkambiso, amagugu, imithetho, nokunye okuningi.



USelden noWiddoson (1993:7) bathi isiko balichaza njengelakhiwa yimisebenzi yaleso naleso sizwe kanti futhi lenza ukuba isizwe sikwazi ukuzazisa nokuhluka kwezinye izizwe ezinamasiko ahlukenene.

UMaluleke (2012) uphawula kanje mayelana namasiko kubafelokazi:

*Widowhood is a clearly defined social role for women that is associated with prescribed institutionalised cultural and religious norms and the concomitant social sanctions if a deviation from the defined social roles occurs.*

(Ubufelokazi yindima engokwenhlalo echazwe kahle yabesifazane, ehlobene nezinhloko zesiko nezenkolo kanye nemikhawulo yecala lokuhlangana uma kwenzeka ukuphambuka ezindimeni ezichaziwe zenhlalo.)

Elinye lamasiko elilandelwayo esizweni samaZulu uma kushoniwe ekhaya, isiko lokuzila. Ukuzila isiko leli elidala kakhulu. Ukuzila isiko elilandelwa ngokhokho bethu uma kushoniwe ekhaya. Uma kushoniwe ekhaya kulindeleke ukuthi izinto eziwayele ukwenziwa uma kungavele sifo ziyekwe noma zizilwe. Sithola ukuthi kweminye imizi ukubanga umsindo noma ukukhulumela phezu kuyenqatshelwa ekhaya. Kweminye imizi uthola kucishwe ngisho umabonakude nomsakazo imbala, ukuzama ukugwema ukubangwa komsindo. Kweminye imizi uthola kuqoqwe ngisho ifenisha endlini ukuze kuzothotshwa kuhlalwe phansi.

Ziningi izinto ezizilwayo uma kushoniwe. Okunye okuzilwayo ukuhamba imizi yabantungoba kusuke kusatshwa ukuthi uma uhamba kakhulu kushoniwe uzokwedlula. Ngale kokuzilwa ekhaya umfelokazi uma eshonelwe naye uyazila. Umfelokazi yena uzila ngokugqokiswa izingubo ezimnyama ukubonakalisa ukuthi ushonelwe. Abantu bakomyeni womfelokazi bathungela umfelokazi inzilo. Lezi zingubo ziluphawu lokukhombisa ukuthi ushonelwe futhi uyamhlonipha umyeni wakhe oshonile.

Ngokwemibhalo efundiwe yesiZulu, kuvela ukuthi isiko lokuzila liqukethe izimomqondo ezithile ezilawula umfelokazi ngendlela okufanele aziphathe ngayo emphakathini naye uqobo. Okuvelayo emibhalweni ukuthi isiko lokuzila liveza ukuthi umfelokazi uma eseshonelwe kufanele afake izingubo ezimnyama ukukhombisa ukuthi ushonelwe.

Enovelini kaShange (1992:98) ethi *Ifa Lenkululeko* sithola uDlamini ebalisa ngokungazili kukaDaisy:

Waqala-ke waphendula uDlamini, washo wathi akamzondi umakoti, uzonda izenzo zakhe. Wathi noma ngubani angathukuthela ebona umakoti wakwakhe engayizilele indodona yakhe. Kuyisiko elihlonishwayo lesintu ukuzila.

AbakwaDlamini bafuna ukuthi uDaisy azilele indodana yabo. UDaisy uyala ukuzila ngenxa yokuthi inkolo yakhe ayihambisani nesiko lokuzila. Isimo somqondo esivelayo emibhalweni esokuthi uma umfelokazi eshonelwe ngumyeni kufanele azile. Lokho ukwenza ngokuthi afake izingubo ezimnyama.

Enovelini kaShabangu (1987) ethi *Isithunzi Sikamufi* sithola uMaMkhize ezilele umyeni wakhe isikhathi esingango nyaka:

“Cha usuyizilele indoda yakho Khize. Muva nje bayabalwa abantu abawazilela isikhathi eside kangaka amadoda abo kuze kuphele unyaka golokoqo! Abanye kwazona izinyanga eziyisithupha ziwumqansa, ziphela umuntu wakhona esekhuzwa ngapha nangapha kuthiwa kahle phela, kahle phela! Wena lutho!”

UMaMkhize usezile isikhathi esingangonyaka, ezilele uMhlongo. Futhi akumkhathazi ukuthi usezile isikhathi esingaka. Uyasho nokusho ukuthi yena ukuzwa kuselula ukufaka inzilo. Isimo somqondo esivelayo emibhalweni ukuthi umfelokazi angazila isikhathi esingangonyaka noma ngaphansi. Kuye ngokuthi ufisa ukuzila isikhathi esingakanani.

Enovelini kaShabangu (1987) ethi *Isithunzi Sikamufi* sithola uMaMkhize ebabaza ukuhlololwa uma kuthiwa uqomile ezilile:

“Ngiyabona wena uyithatha njengento encane le ndaba! Bathi ngikhohlakele kangako ngangokuthi ngingaqoma ngisazilile”

UMaMkhize ukhuza uyaqimula uma etshelwa ukuthi abantu emphakathini bayamsola ukuthi uqomile, uqome indoda yetekisi. Okuvelayo emibhalweni ukuthi umfelokazi kumele azithibe uma ezilile. Kuyichilo ukuqoma komfelokazi ikakhulukazi uma egqoke inzilo. Isimo somqondo esivelayo emibhalweni ukuthi umfelokazi akufanele ukuthi aqome esazilile. Okungenani angaqoma uma esekhumulile inzilo yakhe.

Enovelini kaZulu (2006) ethi *Umshado* sithola uTholi ecela ukuthi uBheki amlinde akhumule inzilo:

“Uma kukhona ofuna sikukhulume Bheki okuqondene nokuthandana linda ngize ngikhumule.”

UTholakele utshela uBheki ukuthi ngeke bakwazi ukuthi bakhulume izindaba zokuthandana njengoba yena esafake izingubo ezimnyama ezilile, ezilele umyeni wakhe. Isimo somqondo esivelayo emibhalweni ukuthi umfelokazi kufanele akugweme ukushelwa uma ezilile.

Enovelini kaMngadi (2001) ethi *Ifa Ngukufa* sithola uMaShezi eba nokuphoxeka uma uDustin ethi uyamqabula:

“Njengoba phela uyangibona ngizilile, uthi abantu basibuka bathini bekubona ungiqabula?”

UMaShezi uhlangana noDustin endaweni yokudlela. Inhloso yabo kwakungukhuluma ngebhizinisi leli uDustin ayefisa ukuba balisungule. UMaShezi uthe enganakile wabona uDustin esemqabula phambi kwabantu. UMaShezi kwaphela ngisho nasozwaneni ukwethuka. Isenzo sikaMaShezi siveza ukuthi mfelokazi akayenzi into ezomhlambalaza phambi kwabantu ngoba izingubo azigqokile zimbeke obala ukuthi yena ushonelwe futhi uganile. Ngakho kumele aziphathe kahle. Isimo somqondo esivelayo embhalweni ukuthi umfelokazi kumele azithobe uma ephakathi kwabantu, ikakhulukazi ezilile.

Endabeni emfishane kaShabangu (1995:73) ethi “Uyongingena Ngifile” sithola uMaDube ezikhuza ngendlela aziphathe ngayo kuDubula ezilile:

Ngazikhuza esehambile, kwakungafanele ngiziphathe kanjeyaya ekubeni ngangisephansi kwenzilo, pho-ke inhliziyi ayiphakelwa.

Ukufika kukaDubula emzini kaMaDube ezomtshela ukuthi ufisa ukuthi avuse umuzi womfowabo futhi agade ifa lomfowabo, kwamthukuthelisa ngangokuba waze wathatha isitsha wamjikijela ngaso. Kodwa wazisola ngemuva kokuhamba kukaDubula ukuthi bekungafanele aziphathe ngendlela aziphathe ngayo. Njengoba nje esazilile kufuneka ngabe uyazithoba angaphakamisi umoya ekhaya. Isimo somqondo esivelayo embhalweni ukuthi umfelokazi akabangi umsindo futhi nomoya akufanele awuphakamise.

Endabeni emfishane kaShabalala (2006:82) ethi “Isivikelo” sithola uNokulunga ezikhuza ukuthi angaphenduli uSifiso:

“Yikho-ke nje emethemba uThambolenyoka. Yikho-ke nje egijimela kuye uma kuvela inkinga kaSifiso, engasenandaba nanabantu abebababaza ukuthi unqamula amabanga amade nenzilo.”

UNokulunga uhamba kangaka nje uzama ukuzilwela kumfowabo kaSishi, lo owayehambe ngosuku lomngcwabo efunge wagomela ukuthi sizotholana phezulu. Naye uzoya enyangeni yakhe ayofuna umuthi othi thi kuze aphindiselele ingane yakwabo le angayazi ukuthi ife kanjani. Isimo somqondo esivelayo embhalweni ukuthi umfelokazi uma esazilile akufanele ukuthi ahambe amabanga amade.

Enovelini kaShabangu (1987) ethi *Isithunzi Sikamufi* sithola uMaNdlovu ebuza uMaMkhize ukuthi uma esekhumulile uyokwenzenjani:

“Kodwa uma usukhumulile Khize uzimisele ukwenzenjani, awuzukuphinde ugane nje?”

UMaNdlovu ubuza ukuthi ngabe uMaMkhize uma esekhumulile uzogana yini futhi. Umbuza lo mbuzo ngenxa yokuhlushwa yizinkulumo zokuthi uMaMkhize useqomene noSgwili lo oshade nomzala wakhe. Isimo somqondo esivelayo emibhalweni ngesokuthi umfelokazi uma esekhumule inzilo angakwazi ukuthi aqhubeke nempilo yakhe, ngisho nokuqoma imbala.

Uma sibheka izibonelo ezimbalwa ezichashunwe emibhalweni efundiwe, kuyavela ukuthi isiko lokuzila liqukethe isimomqondo sokuziphatha komfelokazi. Uma sibheka izibonelo ezimbalwa kuvela ukuthi ngokwesiko lokuzila umfelokazi angazila isikhathi esingango nyaka noma kuya phezulu. Kuya ngaye ukuthi yena ufisa ukuthi umyeni amzilele isikhathi esingakanani. Kuyavela ukuthi umfelokazi kumele azihloniphe uma esazilile. Ukuqoma kungezinye zezinto okufanele azigweme noma angazihlanganisi nakho. Ngenxa yokuthi umfelokazi uzilile kumele angahlangani nomunye umuntu wesilisa kuze kufike izikhathi zokhumula inzilo. Umfelokazi uma ekhunyulwa inzilo wenzelwa umsebenzi. Lapho kuhlatshwa khona inkomo noma imbuzi kuye ngezindawo ukuthi bona lo msebenzi bawenza kanjani. Izinkolelo azifani ezizweni noma ezindaweni.

Okunye okuvelayo ukuthi umfelokazi akumele kube ngumuntu oba nomsindo noma ozibandakanya ezindabeni noma ezimpini uma esazilile. Kufanele athobe akhombise ukuhlonipha umyeni wakhe ongasekho. Kunenkolelo ekhona yokuthi lokho okwenzayo okungalungile uma ufelwe uyedlula kukhona. Ukwenza noma ungasakuthandi nawe. Umfelokazi akumele abe luvanzi ahambe etholakala ezixongololweni. Umfelokazi kumele abe ngumuntu ohlala ekhaya. Uma kungukuthi ungumuntu ongasebenzi, okungenani angathola umuntu ongamhambela lezo zindawo afisa ukuthi azihambele. Ngale-ke uma kuphoqa ukuthi akahambe, uyaye-ke ahambe.

Ngale kokuthi isiko liveza ukuthi umfelokazi kumele aziphathe kanjani uma eshonelwe. Sithola ukuthi isiko liphinde liveze ukuthi umfelokazi angakwazi ukuthi ashade umfowabo kamyeni wakhe. EsiZulwini siphinde sithole isiko lokungena uma kushoniwe. Nalo isiko lokungena yisiko elidala, elasungulwa yibona okhokho bethu ngenxa yokuzwela umfelokazi emveni kokushona komyeni wakhe. Esikhathini sakudala omakoti babengasebenzi. Babezihlalela emakhaya bagade imizi, bakhulise abantwana futhi bazilimele amasimu.

Umuntu owayesebenza kwakuba nguyena umyeni. Uma sekushone umyeni isimo sasishintsha kakhulu. Ukubona ukuthi umfelokazi nezingane bazobulawa indlala sekuwe insika yomuzi, abomndeni babehlangana kukhethwe lowo ozovusa noma ozobheka ikhaya lomfowabo noma lesihlobo esesishonile.

Njengalo isiko lokuzila, isiko lokungenwa nalo livela liqukethe isimo somqondo ngobufelokazi. Enovelini kaShabangu (1987) ethi *Isithunzi SikaMufi* sithola uBheseni efisa ukungena uMaMkhize:

Emva kwezinsuku imudla le ndaba kwamila engqondweni yakhe ukuthi ngokwesiko lesiZulu unelugelo lokungena inkosikazi yomfowabo. Walibuka walibuka leli siko walibona liyisango angangena ngalo ayolanda izinkomo zikayise ezaphenduka isitolo.

UBheseni ufuna ukuthola isitolo sikaMaMkhize. Yize elitholile naye elakhe ifa lokungamela umuzi osemaphandleni nezinkomo usakubona kungafanele. Kungcono angene uMaMkhize ukuze akwazi ukuthola leli fa lesitolo asifuna kangaka. Isimo somqondo esivelayo emibhalweni esokuthi umfowabo womufi uvumelekile ukuthi angangena umfelokazi uma eseshonile.

Enovelini kaMngadi (2001: 72) ethi *Ifa Ngukufa* uDustin utshela uMaqhude ukuthi kwakufanele angene uMaShezi:

“Nidlala ngoMusgrave. Nansi impongo, ayiganiwe nakuganwa. Noma uyihlo eseshonile isuke ngelikhulu ijubane ibalekela uMam ngoba yesaba ukweshela, imngene. Ngineqiniso lokuthi ukuba yayimncengile, yamncokolisa, yamkhanyisela kahle nangezilokotho zayo zokuvikela ifa lasekhaya namalungelo abantabakhe...”

Ngemuva kokuthi umndeni wakwaNdlovu ukhononda ngokuba khona kukaDustin emzini kaGatsheni, uDustin watshela uMaqhude ukuthi isiko lesiZulu liyamvumela ukuba angene unkosikazi womfowabo. Kulo mbhalo kusavela sona isimomqondo sokuthi umfowabo kamufi angakwazi ukuthi angene umfelokazi futhi athole nefa.

Enovelini kaZulu (2006:44) ethi *Umshado* sithola uTholi etshela uBheki ukuthi uBhatomu ufuna ukumngena:

“Uthi phela ngangigane umfowabo; ngokwesiko kufuneka angingene.”

Endabeni emfishane kaShabangu (1995:73) ethi “Uyongingena Ngifile” sithola uDubula ebikela uMaDube ngesifiso sakhe sokufuna ukuvusa umuzi kamfowabo.

Waqalwa wabindwa manje ngamuzwa ethi, “Cha nkosikazi yomfowethu ngisho ukuthi akufanele uzwane nomunye umuntu ongeyena owakwaMaphumulo ozojika lapha bese eqhwaga ifa lomfowethu.”

Okuvelayo emibhalweni ngesiko lokungena ngukuthi leli siko livumela ukuthi umfelokazi angenwe ngumfowabo kamyeni womfelokazi. Liyakuvumela ukuqoma kukamfelokazi uma eshonelwe, inqobo nje uma kuba yilungu lomndeni. Leli siko liveza isimomqondo sokuthi umfelokazi akakwazi ukuthi angazikhulisela eyedwa abantwana bakhe. Kunalokho udinga umuntu wesilisa ukuthi amsize. Okubuye kuvele ngesiko lokungenwa ukuthi leli siko lingasiza ukuthi kuvikelwe ifa lasekhaya ngalo ukuze lingasaphazeki ngaphandle.

### **6.2.3 Isimomqondo sabantu besilisa**

Abantu besilisa bangabantu imvamisa abachazwa ngokuthi abantu abanamandla uma beqhathaniswa nabantu besifazane. Emiphakathini imvamisa kuthenjela kubona ukuthi yibona abavikela izingane nabantu besifazane. Emakhaya abantu besilisa kuvamise ukuthi babe yizinhloko zamakhaya. Nalapho besebenza kanzima ukuze kudliwe ekhaya. Uma kukhona umuntu wesilisa ekhaya, amathemba empilo aba khona ngenxa yokwaziwa ngokusebenza kanzima nokuvikela ikhaya. Ikhaya elinomuntu wesilisa imvamisa liba nesithunzi lihlonishwe. Akulula ukuthi abantu bagcwanekela kulona, ngenxa yokumhlonipha. Yize kunjalo, emibhalweni efundiwe yesiZulu kuvela abanye besilisa benesimomqondo ngabafelokazi. Abanye besilisa emibhalweni bavela benesimomqondo sokuthi abafelokazi bangabantu ababuthakathaka.

Enovelini kaShabangu (1987) ethi *Isithunzi Sikamufi* sithola uS’gwili ezimisele ngokuthatha isitolo sikaMkhize:

Izinhlanzi zibanjwa ngezikudlayo. Lo mcabango wahlala wazinja engqondweni kaS’gwili. Enhliziyweni yakhe wayesekunqume wakuqeda akuhlosile ngoMaMkhize. Yayiganiwe indoda lena nguKaMasuku kodwa indaba yokufuna isitolo yamenza wazimisela ukuthatha umfazi wesibili.

Inhloso zikaS’gwili ukuthola isitolo sikaMaMkhize. Uyothi angasithola bese emlaxaza kanjalo. US’gwili indoda le eganiwe enonkosikazi. Kodwa uzimisele ukukhohlisa uMaMkhize ngothando. Ufice uMaMkhize engumuntu othanda ukudlala amahhashi futhi enesifiso sokuthola umuntu ongamfundisa ukudlala umdlalo wamahhashi. US’gwili ubona kuyilona nxebe azongena ngalo ezitolo zikaMaMkhize. Isimomqondo esitholayo embhalweni esokuthi abantu besilisa bacabanga ukuthi kulula ukuthola umfelokazi ngenxa yesimo asuke ekusona. Umfelokazi usuke ebuthakathaka ngokomoya ngesikhathi eshonelwe ngumyeni wakhe. Abanye besilisa embhalweni bavela besebenzisa lelo thuba ukufeza izinhloso zabo.

Enovelini kaMngadi (2006) ethi *Ifa Ngukufa* sithola uDustin efuna ukuvula ibhizinisi noMaShezi. UDustin unamathela kuMaShezi ngemuva kokungcwatshwa kukaGatsheni. Ude efika ethi uzophosa iso emndenini wakwaNdlovu. Lokho bakufundiswa khona enkampanini yakwaDon't Grieve. Ngokujwayela kwakhe uMaShezi ugcina eseza nesu lokuthi kumele bahlanganyele inkampani abazoyibiza ngokuhlanganisa amagama abo. Ukubona ukuthi uMaShezi unayo imali yokuvula ibhizinisi. Kanti ude ebonakala ngezikhathi zantambama kwaNdlovu ezimisele umgxusha webhodlela likagologo. Isimomqondo esivelayo embhalweni esokuthi abanye besilisa babona abafelokazi njengabantu abangakwazi ukuzimela. Uma sekushone abayeni, babona sengathi abafelokazi bazodinga abantu abazophilisana nabo.

Enovelini kaShange (1992) ethi *Ifa Lenkululeko* sithola uMthunzi efika nesu naye noluhlanganisa ibhizinisi noDaisy. UMthunzi ungusomabhizinisi omdala wakwaMashu. Kodwa isitolo sakhe asisamngeniseli imali etheni. Nezimpahla zokudayisa esitolo sakhe seziyashoda. Imali yokuzigwalisa ayibonwa. Lokhu kudalwa ukufika kwesitolo esikhulu u-OK osuwaqoqa wonke amakhasimede akhe ngenxa yamanani aphansi onawo. Ukuhlanguka noDaisy wakubona kuzomkhipha ekuhluphekeni ngoba uzothatha imali kaDaisy, lena athi abavule ngayo ibhizinisi. Ukungazi lutho ngamabhizinisi uDaisy kwamenza wasondela kakhulu kunoxhaka kaMthunzi. Ingani yakhela ngamaqubu enye. Kanti futhi utshani obulele buvuswa ngomlilo:

“Lalela lana-ke, ungalokhu ungibiza ngobaba,” ekhulumela phansi. “Usumdala manje, Daisy, nginesiqiniseko sokuthi nawe uyazizwa ukuthi usuvuthiwe. Empeleni usuyafana nodadewethu. Uyazi kwenzeka into eyinqaba uma izingane zikhula zivele zilingane nabantu abadala. Wena-ke okwakho kudlulele, bheka sewazi nomshado, nazi nezinkinga zikubhokele zikuqinisa. Musa-ke ukulokhu ungibiza ngobaba. Qhubeka-ke uthini?”

UJili usebenzisa ithuba lapho uDaisy ezocela ukuthi amsize ecaleni alibekwe nguDlamini. UJili ucela ukuthi uDaisy engabe esambiza ngobaba. Kodwa angasabi ukuthi ambize ngobhuti. Endabeni emfishane kaShabangu (1995:72) ethi “Uyongingena Ngifile” sithola uDubula efika nokuthi ufuna ukuvusa umuzi womfowabo:

Wabe eseyasho ukuthi uze ngodaba olukhulu, udaba lokuvusa umuzi womfowabo.

Ngemuva kokuthi uDubula angalubhadi emzini kamfowabo esaphila. Kwathi lapho nakhona sekudlule izinyanga eziningi uMaDube wabona esetheleka. Utheleka nje ngoba ubona ukuthi amabhizinisi kamfowabo awamile kodwa ayandlondlobala njengoba UMaDube engazibeki phansi esebenza kanzima. UDubula ubona kukuhle ukuthi azidlise satshanyana ngakuMaDube ukuze athole wonke la mafa bawathathe nomkakhe. Uza nesu lokumcela ukuthi kube nguyey

obheka ikhaya lomfowabo. Isimo somqondo esivelayo esokuthi abantu besilisa bakubona kulula ukuthi bangaqola abafelokazi, ngokusebenzisa isu lokuthi azobasiza ukuzovusa umuzi wabo. Okuvelayo lapha ukuthi abanye besilisa basebenzisa abafelokazi ukufeza izinhloso zabo.

Enovelini ethi *Isithunzi Sikamufi* siyathola uS'gwili owayekade efisa ukuba nesitolo empilweni yakhe. Ukuhlengana noMaMkhize naye efuna ukufunda umdlalo wamahhashi ukubona kuzomsondeza kuMaMkhize aze efeze izinhloso zakhe. Enovelini ethi *Ifa Lenkululeko* sithola uMthunzi efuna ukuqola imali kuDaisy emheha ngokuthi bazohlanganyela ibhizinisi ngemuva kokuzwa uDaisy ebeka isifiso sakhe sokuba nebhizinisi. Kuyona le noveli ethi *Ifa Lenkululeko* sithola uJili esebenzisa isimo sikaDaisy ukuzama ukuzisondeza kuDaisy. Ukungabi namyeni kwabafelokazi kubenza abanye babantu besilisa bababone njengabantu ababuthakathaka okungaba lula ukuthi babaluthe bathathe lokho abakufunayo kumfelokazi. Ngenxa yesimo akuso engumfelokazi.

#### 6.2.4 Isimomqondo somphakathi

USmith (1998: 203) uchaza umphakathi kanje:

*A group of people living in the same place or having a particular characteristic in common.*

(Iqoqo labantu abahlala endaweni efanayo noma abanezimpawu ezifanayo.)

U-Abrams (2000: 12) uphawula kanje ngomphakathi:

*A community is a small or large social unit (a group of living things) that has something in common, such as norms, religion, values or identity.*

(Umphakathi yiqoqo elincane noma elikhulu lezenhlalo (iqoqo lezinto eziphilayo) elininto efanayo, efana nomkhuba, inkolelo, amagugu noma inkomba.)

Umphakathi uchazwa njengezinto noma njengabantu abanezinto ezifanayo. Umphakathi wabantu wona uba nezinto eziningi ezifanayo noma okuwuhlanganisayo ukuthi ube yinto eyodwa. Umphakathi uba nezinkolelo zawo eziwuhlukanisayo kweminye imiphakathi ekhona. Kuba khona nezinto eziba ngamagugu kuwona. Emibhalweni kuyavela ukuthi imiphakathi iba nezimomqondo ezithile ngabafelokazi abahlala nabo emiphakathini yabo.

Enovelini kaShabangu (1987: 72) ethi *Isithunzi Sikamufi* sithola uMaNdlovu etshela uMaMkhize ukuthi emiphakathini sekwande ukuthi uqomile:

Izandla lapha zashaywa uMaMkhize waze wahleka sakubhuqa wathi: Kanti! Ingani ngumzala kaMaNdlovu nje lowo, umuntu nje engimjwayele.” Akalifakanga elithi badlala bonke amahhashi.” “Kanti abantu banjani? Nento nje engelutho bayenze utho! Okusho ukuthi mina akusafaneki ngijwayelane nabantu! Kodwa ngubani ongizonde kangaka?”



Ukuzwana kukaMaMkhize noSgwili kumdalela amazinyo abushelelezi emphakathini. Umphakathi usola uMaMkhize ngokuthi useqomile ebe efelwe ngumyeni zolo lokhu. Isimo somqondo esivelayo embhalweni ukuthi umphakathi uma ubona umfelokazi ehamba nomuntu wesilisa usuke eseqomile.

Enovelini kaMngadi (2001) ethi *Ifa Ngukufa* sithola umphakathi ukhuluma ngoMaShezi ngemuva kokumbona ehamba noDustin. Enovelini kaShange (1992) ethi *Ifa Lenkululeko* sithola uDlamini ekhathazeka ngokuthi umphakathi uzowuchazela athini uma engazilile uDaisy.

UDaisy uyala ukuzila uma abakwaDlamini bemtshela ukuthi akazile njengoba kulisiko labo bona kwaDlamini ukuzila uma kushoniwe. UDaisy uveza ukuthi inkolo yakhe ayimvumeli ukuthi azile. Futhi umzimba wakhe lo akekho ongamtshela ukuthi awugqokise kanjani. UDlamini uyakhathazeka ukuthi wona umphakathi uma usumbuza ukuthi umakoti wakhe akazilile ngani uyophendula athini. Isimomqondo esivelayo ukuthi umphakathi imvamisa ulindela ukuthi umfelokazi azile. Ukungazili komfelokazi emphakathini kukhombisa ukungahloniphi ofileyo.

Endabeni emfishane kaShabangu (1995:76) ethi “Uyongingena Ngifile” sithola uMaDube usolwa ngumphakathi ngokuqoma uMabaso ngemuva kokubonakala belandelana ebusuku:

Zafika njalo izincelebane. Izimfihlo ezase zingilethela zona manje kwakungezokuthi mina sengiqome uMabaso. Zithi kuthiwa ngake ngabonakala ebusuku ngihamba noMabaso ezolala emzini wami

UMaDube ngemuva kokubona umuntu enqunu egcekeni lakwakhe, wabe esephuma ngomnyango wangemuva wayocela usizo kumakhelwane wakhe uMabaso. Nebala uMabaso akacwiliselwanga iphaphu emanzini. Wanikela emzini kaMaDube esehlomile, eyozingela umthakathi. Ngeshwa akamficanga umthakathi wansondo. Ngoba wayegijimisa okwempuzi. UMabaso wayebuya esindwe ngumkhamba. Ukubonakala kukaMabaso noMaDube kwandisa izinkulumo zokuthi sebeqomene, yize nenkosikazi kaMabaso yayikhona ngalobo busuku.

Okuvelayo embhalweni ukuthi umphakathi awuhambisani nokuthi umfelokazi aqome uma eseshonelwe ngumyeni. Umphakathi ulindele ukuthi umfelokazi angabi nobudlelwano nabantu besilisa. Ukusondela kwakhe emntwini wesilisa kuzomholela ekuthini azithole eseqoma. Lokhu yena njengoba engumfelokazi kungafanele.

Okunye okuvela embhalweni ukuthi abanye abantu emiphakathini umfelokazi bamthatha njengomuntu onamashwa. Enovelini kaShabangu (1987:39) ethi *Isithunzi Sikamufi* sithola uMaMkhize bemthatha njengomuntu onesinyama njengoba engumfelokazi ozilile:

“Yikho lokhu okwenza abantu bashaqe nje ukuthi uhlolani ezweni uthi usemnyama unje ubonakale ugijima namadoda.”

Umphakathi uyasigxeka isenzo sikaMaMkhize sokusheshe abonakale esebhiza namadoda ngoba esazilile. Isimomqondo esivelayo embhalweni, umphakathi ubona ukuthi kusamele agezwe kuqala ngoba usahamba nesinyama sokufelwa. Enovelini kaZulu (2006:12) ethi *Umslado* sithola umalume kaBheki ekugxeka ukuthi uBheki ufuna ukushada umfelokazi:

“Mfana, sengathi awuyazi le ntokazi yakho. Siza-ke ubuye uzongitshela zonke lezi zinto engizibuzile. Uma izimpendulo zakho zingangigculisi, siyaphuma kule nto yakho nodadewethu. Usuyozilobolela wedwa uzishadele wedwa nalo mfelokazi wakho. Ungiphoxile Bheki. Uyinsizwa enhle, udumela umfelokazi.”

Umalume kaBheki akahambisani nokuthi uBheki ashade uTholi ngoba ungumfelokazi. Njengoba ashonelwa yindoda kusho ukuthi unesinyama ahamba naso. Leso sinyama uzosishiya kuBheki.

Kulezi zibonelo ezimbalwa ezingenhla kuvela ukuthi abanye babantu emiphakathini abafelokazi babathatha ngengabantu abanamashwa. Ukuthandana nomfelokazi kuchaza ukuthi lowo othandana nomfelokazi uzilandela amashwa. Umuntu oshonelwa yindoda noma umyeni kuthathwa ngokuthi lowo muntu wesifazane unamashwa. Nalowo oyothandana naye uzokufa. Umfelokazi ukuze asuswe isinyama kumelwe agezwe ngembuzi, kususwe ithunzi lalo muntu akade eshade naye. Ukuphethwa kwalowo msebenzi sekungaba ukuzikhethela komfelokazi ukuthi ngabe uyathanda ukuqhubeka nempilo noma cha.

Ngale kokubabona bengabantu abanamashwa kuvela ukuthi umfelokazi abanye bazizwa engumthwalo. Emdlalweni kaVilakazi othi “Iqhinga” (1998:07) sithola uMaSokhulu ebalisa ngokungasasizwa muntu ngenxa yokuhlupheka kwakhe:

MASOKHULU: Ngisho yona leyo madlana. Akasekho phela umuntu ongaseboleka imali ngoba kuyaziwa ukuthi asibuyisi.

UMaNgubo akekho asethanda ukumusiza ngenxa yokuthi akayibuyisi imali uma eyebilekile. Kwamadodana akhe awasebenzi. Enye yalimala ezimayini. Enye indodana yakhe ilibala ukuwulukuhlela imali emahhashini engawawini. Ngakho-ke bambona engumthwalo kubona. Bangeke bakwazi ukumboleka imali ngenxa yesimo akusona.

Noma bekhona abanye abantu abathatha umfelokazi njengomuntu onamashwa, abanye abantu emphakathini babona abafelokazi kungabantu abafana nabo bonke abantu. Kuthi uma umfelokazi evelelwa yinkinga nabo bamsize njengabo bonke, ngale kokucabanga ukuthi bangahle babasulele ngamashwa lana abanawo njengoba abanye becabanga.

Endabeni emfishane kaShabangu (1995:78) ethi “Uyongingena Ngifile” sithola umphakathi uzwelana noMaDube njengoba engenelwe umphezulu emzini wakhe:

Banele bangibona nje omakhelwane bazwelana nami ebuhlungwini enganginabo, abanye bebabaza isibindi sokubuyela emzini osushaywe yizulu. Abanye babesho nokusho bethi izimfamona lezi ezithumele izulu emzini wami.

UMaDube ungenelwa umphezulu emzini wakhe ngesikhathi esahambile eyobona abakubo eMgungundlovu. Umphezulu washisa konke okusendlini wasala nalokho ayekugqokile ngalolo suku yena nezingane zakhe. Umphakathi wamsiza kakhulu nasekuzameni ukucisha amalangabi omlilo. Noma kungukuthela amanzi emhlane wedada. Umphakathi awuzange usole amashwa kuyena kodwa wasola izimfamona lezi ezifuna ifa lakhe.

Endabeni emfishane kaNtuli (1982:84) ethi “Intando Kamufi” sithola umphakathi uletha usizo kuMaFakude ngokudla okuzodliwa ngesikhathi abantu befika bezokhala:

“Kulokho-ke bantabami ngingasiza nje. Ngingenza ukuthi ngithintane namanye amakhosikazi, namantombazane, sibhakabhake into ezobe iququdwa ngabeze bezokhala noma abalethe umthandazo. Nayizolo ngibukile nje ukuthi akubanga kuhle umfundisi ebese ehamba namakholwa baphuze itiye lodwa nje”

Ngesikhathi kwenziwa amalungiselelo omngcwabo kaNyambose, amakhosikazi asemphakathini avela nokuthi azoletha amakhekhe azodliwa ngabantu abasuke bezokhala phakathi nezinsuku nangosuku olukhulu lomngcwabo kaNyambose. Umphakathi awumyekelelanga ukuthi azibonele ngezindleko zomngcwabo, kodwa wafaka isandla.

Emdlalweni kaNtuli (1988:10) othi “Isomiso” sithola uMaZulu elekelelwa ngumakhelwane wakhe ukukhokhela indodakazi yakhe eyunivesithi:

MAZULU: Ngiphelelwa amandla Zinhle. Okuqeda amandla du ukuthi ngizobabhekelwa ngubani abantu abakade bengisiza. Awubheke imali yesangoma uMaMhlongo, okunguyena muntu ongisize sekumnyama. Ngizoziba ngithini.

UMaZulu ngenxa yokuthi akasebenzi kodwa unesifiso sokuthi afundise indodakazi yakhe eyunivesithi, uzithola esecela usizo esangomeni esingumakhelwane wakhe ukuthi simsize simboleke imali yokufundisa indodakazi yakhe.

Okuvelayo ngezibonelo ezimbalwa ezingenhla abantu emiphakathini bavela benezimomqondo ezahlukenene ngabafelokazi. Kuyavela ukuthi abanye babantu emphakathini umfelokazi bayamcwasa ngenxa yesimo akusona. Babona ukuthi uma ungumfelokazi awufanele ukuthi uzihlanganise nabanye abantu emphakathini kakhulukazi labo abesilisa. Okunye okuvelayo embhalweni ukuthi abantu abayi nganxanye bengemanzi. Abanye babantu emphakathini babona abafelokazi bengabantu abafana nabo bonke abantu abaphila emphakathini. Okuthi uma bevelwe yinkinga babasize njengoba benza kulabo abangebona abafelokazi. Abafelokazi nabo bayadinga ukuthi besekwe.

#### **6.2.5 Isimomqondo semindenini ngabafelokazi**

Abafelokazi baphila emindenini, kusukela kwabasemzini, abakubomfelokazi, yizihlobo kanye nezingane zomfelokazi. Emibhalweni izingane zabafelokazi zivela zinezimomqondo ngabazali bazo abangabafelokazi. Enovelini kaShabangu (1987) ethi *Isithunzi Sikamufi* sithola uZuzumuzi etshela uMaMkhize ukuthi bazoxabana uma eqeda imali:

“Ngiyoza!” Uthe esuka wazikhulumela yedwa wathi: “Vele yaphela nje le mali ngingeyakho shaqa, le madlana oseqhoshe ngayo imali yezipokwe!”

UMaMkhize uzama ukukhuza uZuzumuzi ngendaba yokubhubhudla imali yefa. UZuzumuzi yena akaliboni iphutha kulokho akwenzayo. Kunalokho utshela uMaMkhize ukuthi uma nje iphela imali yefa lakhe uzobe esengenela eyakhe uMaMkhize. Isimo somqondo esivelayo embhalweni esokuthi izingane zabafelokazi imali yefa kumele ziyidle.

Enovelini kaMngadi (2001:54) ethi *Ifa Ngukufa* sithola uThemba ekhathazeka ngefa likababa wakhe:

“Bafowethu, le nkinga isiphethe iyasiququda. Sithule nayo, siyivalele ngoba singathandi amahlazo asekhaya aphumele ngaphandle kwamagceke,” kusho uThemba ubuhlungu benhliziyo bumhlinisa. “Nokho, manje sengathi sesifikile isikhathi sokuba sibaxoxele ogogo nomkhulu, sicele ikhambi. Angingabazi ngokuthi bazombiza umama bambonise.”

Amadodana kaMaShezi awathokozi ngokuba khona kukaDustin emzini kayise. Abona sengathi uDustin noMaShezi basaphaza ifa likaGatsheni. Abona kungcono ukuthi lesi simo asibikelwe abadala hleze bona babe nesixazululo. Isimo somqondo esivela embhalweni ukuthi izingane kwesinye isikhathi zibona sengathi abazali bazo basaphaza imali yefa loyise.

Endabeni emfishane kaMbhele (2012:71) ethi “Ukuba Ngangazi!” sithola uNqonqoyi engasayingeni indaba kaMaNgubo:

Ngaleyo nkathi wayengasalubhadi nhlobo unyawo lwakhe lena eNkunge. Lesi senzo sokunyamalala kukaNqonqoyi saze senza uMaNgubo waba ngangabasemehlweni imicabango. Wayeselala obenyoni, ebulawa imicabango.

UNqonqoyi akasayingeni indaba kamama wakhe. Uze alibeke nangembaba ukuthi yena akazalwa yinto efaka izidwaba. Kwala ngisho unina ezama ukuthi azisondeze kuye. Noma kukhona izingane ezilahla abafelokazi abangonina, siyathola kuvela izingane ezingabalahlali abafelokazi kodwa ezisiqondisisa kahle isimo abafelokazi abakusona. Isimo sokuthi abafelokazi esimeni abakusona bayabadinga abantu abazobaseka. Emdlalweni kaNtuli (1988:11) othi “Isomiso” sithola uZinhle ezamela uMaZulu udokotela ozomelapha:

ZINHLE: Noma ushilo Mama, ngibone kumele ukuba ngenze lokho okusemandleni ami ngoba ngiyakuthanda. Angifuni ukulahlekelwa nguwe. Uyilona gugu eledlula onke kimi. Ngakho ngisafuna ukuba nawe ukuze ubone ukuthi ngikuthanda kangakanani.

Noma indodakazi kaMaZulu ingasebenzi, siyithola izama ukuthi uMaZulu asinde. Isimo somqondo esivelayo embhalweni ngesokuthi ezinye izingane zibona kubalulekile ukuthi zinakekele abazali bazo abangabafelokazi. Emdlalweni kaNtuli (1992:88) othi “Indoni Yamanzi” sithola uSibongile enikeza ithemba unina uMaZwane:

SIBONGILE: Elokuvalelisa-ke yilona elingekho. Uzolinda nje uSipho alethe umakoti, ulinde nami ngikulethele umkhwenyana. Okwamanje sisazoma nje. Naye uSipho...

USibongile uhlala noMaZwane njengoba uSipho engahlali ekhaya nje. Uyena uSibongile esimthola enakekela uMaZwane futhi kunguyena umuntu uMaZwane akhuluma naye ngezinto ezingamphethe kahle. Emdlalweni othi *Ingwijikhwebu* kaMolefe (1997:12) sithola uQiniso ezama ukutholela uMaDube ipulazi labo:

QINISO: Ngiyakha mama manje. Yimina kuphela ingane yakho, nawe uyakwazi lokho. Yimina kuphela umfana wakho. Ngiyithunjana. Ngiyinkosana futhi.

UQiniso uzama ukulwela ukuthi yena noMaDube bathole ipulazi likayise. Leli uMfologo ongumfowabo kayise angasafuni ukulidedela. Sithola kunguyena uphansi phezulu nommeli. Isimomqondo esivelayo yileso sokuthi ezinye izingane zibona kungumsebenzi wazo ukuthi zimele abazali bazo njengoba sebesele bodwa benganabo abantu abazobalwela. Kulula nokuthi abantu badlale ngabo njengoba sebengabafelokazi.

Endabeni emfishane kaBhengu (2006:80) ethi “Lashon’ Ilanga” sithola indodana kaMaMbulazi ifisa ukuyobona uMaMbulazi:

Umama uma engaphila nje noma iminyaka eyishumi nesihlanu angabona into engingamenzela yona. Ngizothi ngilungisa kahle nje izinto zami, ngimakhele omkhulu umuzi lo, njengoba ubaba ahamba esazama kungakahlangani kahle.

Sithola indodana kaMaMbulazi ikhathazeka ukuthi uMaMbulazi ungumuntu ongaphilile kahle. Ivela inesifiso sokuthi ingaya kombheka ukuthi ngabe unjani la ekhona futhi inesifiso sokuthi imthengele nomuzi imbala. Isimomqondo esivelayo esokuthi ezinye zezingane ziyafisa ukuthi abazali bazo abangabafelokazi zibajabulise.

Okuvelayo emibhalweni ukuthi ezinye izingane zabafelokazi zivela zinezimomqondo ezingafani nezinye. Ezingane ziyasibona isimo abafelokazi abakusona. Ziyakuqondisisa ukuthi abafelokazi bayakudinga ukwesekwa yizingane zabo. Ngenxa yokuthi izingane kusuke sekuyibona abantu abasuke sebethembele kubona futhi abaseduzane nabo. Futhi ezinye izingane zivela ziziqondisisa izinselelo abafelokazi ababhekana nazo. Ikakhulukazi leyo eyomzwangedwa. Kuphinde kuvele ukuthi ezinye izingane azibakhathalele abafelokazi kunalokho zibona ngathi basuke sebezimbangi zabo ngenxa yokubanga ifa.

Umfelokazi kusuke kungumuntu oganile wase efelwa umyeni. Okuchaza ukuthi umfelokazi unomndeni wakubo kamyeni wakhe. Enovelini kaShange (1992:07) ethi *Ifa Lenkululeko* sithola uDlamini ekhumbuza uDaisy ngefa lakwaDlamini:

“Usukhohliwe yini ndodakazi ukuthi kwaleli fa ohlezi kulona elakwaDlamini? Usukhohliwe yini ukuthi ngelethu thina bakwaDlamini? Njengoba usukhuluma kanjena nje angithi ukhulunyiswa yilo ifa leli lendodana yami?”

UDlamini ufuna ifa lendodana yakhe kuDaisy. UDlamini ukholelwa ukuthi njengoba enguyise kaThemba futhi amkhulisa kanzima kufanele kube khona uDaisy amnikeza khona. Ifa leli ngokomthetho ngelakwaDlamini, yena akahlanganise lutho nalo. Isimomqondo esivelayo esiyiphutha ngesokuthi abafelokazi bagweva nefa okungasilona elabo. Enovelini kaMathaba (2012:33) ethi *Intando kaMufi* sithola uMnguni naye efuna ukuthi ifa lendodana yakhe lize kuyena:

“Hhayi ngiyakuzwa mfowethu. Okungikhathaza kakhulu MaMzimela izimali zikaMangena. UMangena phela ubesebenza emalini. Ubehola umntanami. Ubehola imali enjengemali. Ngabe zonke lezi zimali zikaMangena sezingadliwa nguMaDube yedwa mina ngingatholi lutho? Akukwazi ukwenzeka lokho. Angeke ngivume,” anikine ikhanda.

Emdlalweni kaMolefe (1989:33) othi *Ingwijikhwebu* sithola uMfologo etshela uMaMbokazi ukuthi ufuna ifa lomfowabo kuMaDube:

MFOLOGO: Yima MaMbokazi. Phezu kwalokho-ke, anginakuliyeka ifa likamfowethu naye ngaso lesi sizathu-ke osaziyo. Ukungaliyeki kwami kusazoveza la matwayitwayi kamfowenu.

Emdlalweni kaVilakazi (1998: 16) othi “Iqhinga” sithola uMaMthiyane ekhipha uTholakele emzini wakhe:

KHOSI: (*Ngokudideka.*) Hhayi, sengathi ngiyadideka. Uqonde ukungitsihela ukuthi lesi salukazi sithe kufanele uphume uphele emzini wakho kusale sona?

Okuvelayo ngalezi zibonelo ezicashunwe emibhalweni yesiZulu efundiwe ngukuthi abantu balapho kugane khona umfelokazi bayamhlupha uma eseshonelwe ngumyeni. Abasemzini umfelokazi ababe besamthatha njengomuntu wasemndenini. Kuba sengathi ubuhlobo buphelile ngengoba engasekho lo abemnganile. Kuyavela futhi ukuthi umfelokazi bambona engefanele ukuthi angabelwa ifa lomyeni wakhe ngenxa yokuthi akuyena owakhona ngokwegazi, weza ngokuzogana nje kuphela.

Ngaphambi kokuthi umfelokazi agane usuke enekubo futhi enabazali bakhe nomndeni wakhe omthandayo. Nakhona kuhle ukuthi sibheke ukuthi ngabe bona banaziphi izimomqondo ngabafelokazi. Enovelini kaMngadi (2006) ethi *Ifa Ngukufa* sithola unina kaMaShezi ekhathazeka ngoMaShezi ngendlela aseziphethe ngayo emveni kokushonelwa ngumyeni. Uyakhononda ngokuthi useqomile uMaShezi, nokwenza esazilile. Nalapho eseyikhumulile inzilo uyathetha unina ngokuthi ungenisa isoka ekhaya.

Enovelini kaShange (1992) ethi *Ifa Lenkululeko* sithola unina kaDaisy etshela uDaisy ukuthi akaziphathe kahle njengoba esengumfelokazi. Ukuqhubeka kwakhe emshayela imithetho kuveza isimomqondo sokuthi umfelokazi uphenduka ingane ebe emdala uma eseshonelwe. Akabe esaba nelungelo lokuzithathela izinqumo. Le mithetho akagcini ukuyishayelwa ngabasemzini nomphakathi kuphela, kodwa ngisho kubo kusuke kufanele athobele umthetho wabazali noma womndeni.

Emdlalweni kaSibiya (2006) othi *Kwaze Kwalukhuni* sithola unina kaMaZwane engahambisani nokungenwa kukaMaZwane nguMfihlo. Okuxakayo ngukuthi uMaZwane usevumelene nabasemzini ngokuthi angenwe nguMfihlo kodwa unina omzalayo akayingeni leyo. Nalapha kusaveza khona ukuthi isimomqondo somzali womfelokazi siba nakho ukugxambukela ezindabeni zomfelokazi ngisho engaseyona ingane, esekwazi ukuzithathela izinqumo.

### 6.3 Isiphetho

Kulesi sahluko bekubhekwe isimomqondo mayelana nabafelokazi nobufelokazi. Kubhekwe isimomqondo sabafelokazi uqobo, kwavela emibhalweni ecashuniwe ukuthi nabo uqobo abafelokazi emibhalweni banesimomqondo ngokwabo futhi lokhu kuyashiyashiyana noma kuyehlukahlukana, kuye ngomfelokazi. Ngamanye amazwi ngeke sikwazi ukukhomba isimomqondo esifanayo kubona bonke. Abanye babafelokazi baveze isimomqondo sokuphonsa ithawula ezindabeni zothando emveni kokushonelwa. Bagxila ezinganeni zabo, banike zona lonke uthando, nabo baqhubeke nokuzama impilo ukuze banakekele futhi bondle izingane zabo. Babona kungumsebenzi wabo ukukhulisa izingane zabo baqikelele ukuthi ziphephile.

Okunye okuvelile kulesi sahluko ngukuthi isiko emibhalweni liqukethe isimomqondo esiyalela abafelokazi ukuthi kumele baziphathe kanjani uma sebengabafelokazi. Inhlonipho yisimomqondo esivelile ukuthi abafelokazi kumele bazihloniphe uma beshonelwe, ikakhulukazi uma besazilile. Kuningi okumele bakugweme ukukwenza. Kuvelile nokho ukuthi isimomqondo sabo siyehlukahlukana mayelana namasiko. Abanye bazila isikhathi eside bekhombisa ukuhlonipha isiko nokukhombisa ukuthi abayeni babo babathanda babahloniphe ngisho bengasekho. Abanye nokho kabayingeni eyokuzila, bafuna impilo iqhubeke njengoba ibinjalo. Kungokufanayo ngesiko lokungenwa. Abanye isimomqondo wabo sithi kabalamukele, abanye sithi kabalichithe.

Isimomqondo somphakathi siyefana kuyo yonke imibhalo ecashuniwe. Umphakathi ulindele ukuba umfelokazi aziphathe ngokuzihlonipha. Uyabandlululwa emphakathini, angavunyelwa ukuba akhululeke, aqhubeke nempilo evamile abeyiphila ngaphambi kokushonelwa. Ukukhululeka komfelokazi umphakathi ukubiza ngokuba wuvanzi. Isimomqondo semindeni siyefana ngokwemibhalo ecashuniwe. Imindeni, yasemzini noma yakubo komfelokazi ibeka imithetho ecindezelayo evame ukungqubuzana nesimomqondo somfelolakzi.

Kuvelile nokuthi abanye besilisa banakho ukuthatha abafelokazi njengabantu ababuthakathaka. Isimomqondo sabo sithi zisuke sezimbiwe yinsele uma owesifazane esengumfelokazi. Uma emuhle, basuke befuna athandane nabo. Uma enemali bazidlisa satshanyana kube sengathi bayamthanda ngoba bazi kahle ukuthi udliwa ngumzwangedwa. Kanti bona abekho lapho ekumthandeni, kuphela nje bafuna umcebo owashiywa ngumufi. Imibhalo ecashuniwe iveze isimomqondo esihlukahlukene mayelana nezingane zomfelokazi. Ezinye ziba ngamabhoklolo, zibe nesimomqondo sokufuna ukuzibusa uma sekushone uyise,



ziyishaye indiva imithetho nezeluleko zikanina ongumfelokazi, ongasenazwi elitheni noma eliqine ngokwanele njengoba kungasenayise nje. Imvamisa zimshayela umthetho ngisho esefuna ukuqhubeka nempilo, athole umuntu azothandana naye. Nasemafeni ziyambangisa uma engumfelokazi omi kahle ngokwezimali. Kuvelile nokho ukuthi zikhona izingane ezibanakekelayo onina abangabafelokazi. Zenza isiqiniseko sokuthi ziyafezeka izifiso zonina, njengokuthi nje zifunde ziqinise zithole imfundo enhle, ikakhulukazi yaseyunivesithi.

## **ISAPHLUKO SESIKHOMBISA**

### **IMIPHUMELA YEZINQUMO ZABAFELOKAZI**

#### **7.1 ISINGENISO**

Kulesi sahluko kuhlazinywa imiphumela yezinqumo zabafelokazi. Izinqumo ziyinxenye yempilo yemihla ngemihla (Smith, 2012). Inhlolongangi yalesi sahluko ukubheka izinqumo abafelokazi abazithathayo nemiphumela yazo. Kulesi sahluko kuzobhekwa ukuthi ziyini izinqumo jikelele. Kuzophinde kubhekwe ukuthi ngabe yiziphi izimbangela eziyisisusa zokuthathwa kwezinqumo ngabafelokazi ngokuvezwa emibhalweni yesiZulu. Kubuye kubhekwe izinhlobo zemiphumela yezinqumo zabafelokazi ezivela emibhalweni yesiZulu. Bese kuphethwa ngokubhekwa kwemizwa abafelokazi ababa nayo ngemuva kwemiphumela yezinqumo.

Abafelokazi babhekana nezimo ezahlukeneyo empilweni yabo ngemuva kokushona kwabayeni babo. Izimo ababhekana nazo ziyabaphoqa ukuthi bagcine sebethatha izinqumo ezithile. Lokho bakwenza ngenhloso yokuthi bakwazi ukumelana nalezo zimo abakuzona.

NgokukaWang nabanye (2004) noWilson benoKeil (2001) ukuthatha isinqumo kungumgudu wokukhetha lokho okuthandayo noma isenzo ezintweni eziningi ngokwesisekelo salokhu okunikiwe. Nsuku zonke abantu babhekana nokuthatha izinqumo. Izinqumo kungaba ilezo ezincane noma kube yilezo ezinkulu (Dietrich, 2003). Abantu bathatha izinqumo ngezinto eziningi. Benza izinqumo eziphathelene nezopolitiki, benza izinqumo ezibhekene nabo ngqo, izinqumo zezothando, izinqumo eziphathelene nemisebenzi kanye nezinqumo eziphathelene nezezimali. Lezi zinqumo zingafaka nezinye izinqumo nokwahlulela (Pinel, 1997). Ngokujwayelekile umgudu wokuthatha isinqumo uhlale uhambisana nesinqumo lesi esithathwayo. Ezinye zezinqumo ziba lula futhi zibukeke ziqonde ngqo. Ngakolunye uhlangathi ezinye zezinqumo ziba nzima zidinge izindlela eziningi zokuthatha izinqumo.

#### **7.2 Izimbangelo zezinqumo**

Ziningi izinto eziba nomthelela ekuthathweni kwezinqumo kubantu. Lezi zinto zingaba yilokho okwenzeke esikhathini esedlule (Juliussen, uKarlsson noGorling, 2005), ukucabanga okubuka ngahlangathi-lunye (Stanovich noWest, 2008), ubudala beminyaka nokuhluka komuntu ngamunye (Bruin, uParker noFischhoff, 2007), nezinkolelo zomuntu siqu (Acevedo noKruger, 2004). NgokukaDietrich (2010), kubalulekile ukuqonda izimbangela ezithonya ukuthathwa kwezinqumo. Izimbangela yizona ezithonya umgudu ziphinde zithinte

nemiphumela yezinqumo. Ziningi-ke izimbangela zezinqumo zabafelokazi. Imvamisa zihlobene kakhulu nezinselelo ezibhekana nabefelokazi emveni kokushonelwa ngabayeni.

### 7.2.1 Ukuba sebudlelwaneni obusha

Ucwaningo luveza ukuthi ukuba ngumfelokazi yisimo sempilo esinengcindezi enkulu. Lokhu kuvela emibikweni evela kubafelokazi uqobo uma kwenziwa izinhlohlombono zocwaningo ngabafelokazi nasezinkombeni zobunzima bokubhekana nezinselelo zokuba ngumfelokazi ezinomphumela wengcindezi, ukugula ngokwenyama nokufa (Bunch, 1972, uClayton, 1974, uGlick, uWeiss noParkes, 1974, uLopata. 1979, uMaddison noViola, 1974; uGlick, uWeiss, noParkes, 1972). Izinselelo eziningi abafelokazi ababhekana nazo, zivela ngenxa yokuphila emiphakathini ngaphandle kwabayeni. Enye indlela yokuzama ukunciphisa izinselelo ababhekana nazo ukuba sebudlelwaneni obusha.

Embhalweni sithola abafelokazi bethatha isinqumo sokuba sebudlelwaneni obusha ngenxa yezizathu ezahlukenene. Enovelini kaMngadi (2001: 26) ethi *Ifa Ngukufa* sithola uMaShezi ebalisa ngobuhlungu bokushonelwa ngumyeni:

O, hhe, yeka ukushonelwa oganene naye! Umuntu ongakaze amzilele akazi, futhi neningi alize lacabanga ukuthi kusuke kwenzekani emcabangweni nasemizweni. Ngesikhathi isithandwa sigilwa yingisa eliyigcwaba emfihlakalweni yalo, nosele usuke ebhedelwa wubhede nezawo.

Ukushonelwa ngumyeni isimo esibuhlungu kakhulu. Lowo ongakaze ashonelwe ngeke akwazi ukusiqondisisa kahle. Abafelokazi uma sebeshonelwe ngabayeni babo bathwala ubunzima bokusala bodwa. Kuningi okwenzakala kubona okufana nokulwa nemizwa nemicabango eyahlukenene. Ukuzama ukulwa nenkinga yemizwa nemicabango ebahlaselayo njengoba sebebodwa. Bakubona kukuhle ukuthatha isinqumo sokuba sebudlelwaneni obusha. Ubudlelwano obusha busuke buzobasiza ukuthoba imizwa nemicabango abanayo. Lokhu kufakazelwa nguStevenson (2002) ngokubeka ukuthi izinga lokuzwela umzwangedwa ilona eliba nomthelela wokuthi abafelokazi babe sebudlelwaneni obusha.

Enovelini kaMngadi (1992:22) ethi *Ifa Ngukufa* sithola uDaisy efikelwa ngumcabango yokuthi imali le anayo uzoyidla nobani:

Yayisithe shi! Phakathi emqondweni wakhe, eseyibona ayicabange ngisho enzani? Yikho lokhu okwenza lapho evuka ekuseni ngalowo Mqibelo leyo mali kube iyonanto yokuqala futhi acabanga ngayo. Uzoyidla nobani? Umthuse lo mbuzo. Yini manje le nto aseycabanga? Ubengakaze azibuze lo mbuzo ngaphambili. Acabange uLwazi, acabange unina. Sengathi abayona nokho impendulo. Acabange

abakwaDlamini. Abezwe beqhelelene impela-ke bona nempendulo. Yayikuphi pho impendulo?

Abafelokazi bathatha isinqumo sokuba sebudlelwaneni obusha ngenxa yokuthi bayabadinga abantu abazochitha nabo isizungu empilweni yabo. Ngesinye isikhathi uthando abaluthola emindenini yabo alwaneli kahle. Umuntu wesilisa bayamdinga ukuze bakwazi ukuveza izidingo zempilo ngokothando.

Emdlalweni kaSibiya (2006: 15) othi *Kwaze Kwahukhuni!* sithola uMaZwane ethatha isinqumo sokuvuma ukungenwa nguMfihlo:

MAZWANE: Kangimthandi mama. Into nje ngeke ngiyeke ukukhuluma iqiniso ngilibona. Ubukeka engumuntu ophilayo uMfihlo, futhi-ke nje ave efana bandla noBhekani, nomntanami engathola uthando lonke aludingayo.

Esinye sezizathu esivelayo emibhalweni esenza abafelokazi bangene ebudlelwaneni obusha ileso sokuthi basuke becabangela izingane zabo ukuthi ziyamdinga umuntu ongubaba empilweni yazo ukuze zithole uthando oluphelele.

Okuvelayo ezibonelweni ezingenhla ukuthi abafelokazi bathatha isinqumo sokungena ebudlelwaneni obusha ngenxa yezizathu ezahlukene. Ngokwemibhalo efundiwe yesiZulu, kukhona abafelokazi abathatha isinqumo zokuthi bangene ebudlelwaneni obusha ngenxa yokuthi bazama ukulwa nemizwa nemicabango ababanayo uma sebeshonelwe ngabayeni babo. Abanye babafelokazi bavela bethatha isinqumo sokungena ebudlelwaneni obusha ngenxa yokuthi basuke befisa ukuba nabantu abangachitha nabo isizungu empilweni yabo. Ukushonelwa ngumyeni kubenza balahlekelwe ngabantu abakade bephila nabo nsuku zonke futhi benza nabo izinto ezahlukene ndawonye. Ngakho-ke ukushona kwabayeni kubenza bavulekelwe isikhala esikhulu empilweni okubenza bagcine sebethatha isinqumo sokuba sebudlelwaneni obusha. Abanye basithatha ngenxa yokuthi bafuna ukuthi abantwana babo bathole uthando olwanele oluvela kubazali ababili. Bakubona kubalulekile ukuba khona komuntu wesilisa ekukhuliseni abantwana. Ukushona koyise kwenza ukuthi lunganeli kahle uthando olutholwa abantwana.

UStevens (2002) ufakazela lokhu ngokuthi abeke ukuthi zintathu izinhlobo zothando ezivela kubafelokazi. Kuba khona uhlobo lothando okuthiwa ngolusanganisa umuntu, kube khona oludinga umuntu ozokuchithisa isizungu bese kuba khona nalolo lokudinga umnakekeli noma umlethi wosizo. Uveza ukuthi abafelokazi abayeki ukuthi bathande abayeni babo noma sebeshonile kodwa baba nalezi zinhlobo zobudlelwano ukuze bakwazi ukuthi banciphise umzwangedwa nokuthi bakwazi ukuqhubeka nempilo.

### 7.2.2 Ukugcina izifiso zabayeni babo

Emibhalweni kuvela abafelokazi bethatha izinqumo ngenxa yokuthi bagcine izethembiso ababezenze nabayeni babo besaphila. Enovelini kaMathaba (2012:01) ethi *Intando Kamufi* sithola uMaDube efisa ukuthi agcine intando kaMangena yokulothiswa:

“Mina njengenkosikazi kaMangena ngimile ngimile kulokho engikushoyo. UMangena wazisholo yena esaphila wathi ufuna ukulothiswa uma eseshonile. Angeke ngigudluke entandweni yakhe. Ukuthi uMangena uzalwa nguwe baba lokho akusho ukuthi sekumele uguqule intando yakhe ngoba nakhu engasekho.”

Kuvela ukuthi abafelokazi embhalweni bakuthatha kungumsebenzi wabo ukuthi bagcine izifiso zabayeni babo uma sebengasekho. Bakubona ukuthi into yokugcina abangayenzela abayeni babo ukuthi babamele kulokho abashiya bekushilo besaphila.

Endabeni emfishane kaMbhele (2000: 71) ethi “Ukuba Ngangazi” sithola uMaNgubo eqhubeka nokuthi afundise indodana yakhe njengoba babefisa ukuthi ifunde ize ithole iziqu zemfundo ephakeme:

Kwabe kuyisifiso sabo bobabili oSibiya noMaNgubo ukumfundisa aze ayigogode imfundo uNqonqoyi. Kwathi noma uyise engasekho wasala uMaNgubo nalokho kuzimisela.

Okuvelayo embhalweni ukuthi abafelokazi ezinye zezinqumo abazithathayo empilweni yabo basuke bezama ukuthi bahloniphe izifiso zabayeni babo. Noma besuke beshonile bakubona kubalulekile ukuthi bazigcine izifiso zabo. UMsimang (1986) ubeka ukuthi ngokosiko lesiZulu izwi lomufi liyahlonishwa. Kukholelwa ukuthi umuntu osuke eseshonile uba namandla amakhulu okudlula esaphila. Ukungahlonishwa kwezwi lakhe kungadala umkhokha omubi ekhaya. Kuhle ukugcinwa kwezwi losedlulile emhlabeni, ikakhulukazi umnumzane wekhaya, ngisho engasekho.

### 7.2.3 Ukufundisa izingane

Abanye babafelokazi embhalweni bathatha izinqumo ngenxa yokuthi basuke befisa ukuthi baphile impilo engcono. Emveni kokushona kwabayeni babafelokazi kwabanye impilo ayibe isahamba kahle. Endabeni emfishane kaNtuli (1988:06) ethi “Isomiso” sithola uMaZulu ephila kanzima. Imfuyo nezitshalo aziphilisa ngakho kuyafa kuyaphela ngenxa yesomiso esihlasele endaweni ahlala kuyona:

MAZULU: Suka wena bo, ungangifundekeli ngoPhedephede bakho labo, asazi lutho ngalokho thina. Hamba wena ufunde, asebenze lowo Phedephede siphume ekuhluphekeni.

Ukushona kwabayeni kushintsha izinto eziningi empilweni yabafelokazi. Abafelokazi babhekana nokushintsha kwempilo. Abanye abafelokazi basuke bethembele kubona abayeni babo. Ngisho nokukhulisa izingane imbala kusuke kusezandleni zabayeni babo. Endabeni emfishane kaMbhele (2000:70) ethi “Ukuba Ngangazi” sithola uMaNgubo efisa ngelinye langa ukuthi mhla egula axilongwe yindodana yakhe. Isikhombisa konke lokhu ekufundayo njengoba yenza iziqu sobudokotela:

“Ngiqinisile Nqonqoyi, mntanami sengigula nje sengixilongwa nguweni yonke imigilingwane lena enizobe seniyifundile. Wo! Kwake kwasilaya ukufa kwasithathela uyihlo engakaboni lutho! Sengizoyeka nokuchibiyela.

Okuvelayo embhalweni ukuthi abafelokazi bathatha isinqumo sokuthi bafundise izingane zabo ngenhloso yokuthi zikwazi ukuthi zibabheke njengoba sebesele bodwa sebengenabo abayeni. Izingane zabo kusuke sekuyilona themba abanalo lokuthi izona ezizobakhulula ekuhluphekeni abakubona, ikakhulukazi uma abafelokazi kusuke sekungabantu abakhulile okungaselula ukuthi bangathola imisebenzi noma abangalitholanga ithuba lokuthi bakwazi ukufunda.

#### **7.2.4 Ukulwela amalungelo**

Abanye babafelokazi emibhalweni bathatha isinqumo ngenxa yokuzama ukulwela amalungelo abo njengoba sebengabafelokazi. Enovelini kaShange (1992:07) ethi *Ifa Lenkululeko* sithola uDaisy engahambisani nokuthi azile njengokufisa kwabakaDlamini:

Kukwami la, ngizokwenza intando yami. Umzimba wami lo, ngizowugqokisa okuthandwa yimina. Nake nabonaphi umuntu omdala njengami nje etshelwa ukuthi akagqokeni ayekeni? Uyazi niyangedelela, ukungeyisa nje konke lokhu.

Abanye babafelokazi emibhalweni bathatha isinqumo ngenxa yokuzama ukulwela amalungelo abo, abanawo njengabantu bonke nabo. Abafelokazi bazizwa bephoqeletwa ukuthi bagqoke inzilo, kanti banalo ilungelo lokuthi bangazikhethele ukuthi bagqokeni ngale kokuthi baphoqeletwe ukuthi bafake inzilo. Lokhu kusekelwe kumthethosisekelo ovumela ukuhlonishwa nokuvikelwa kwesithunzi sabantu emiphakathini.

Enovelini kaMngadi (2001:58) ethi *Ifa Ngukufa* sithola uMaShezi evela ecela ukuthi acatshangelwe ngelungelo lakhe naye analo:

“Ngicela nelungelo lami licatshangelwe Mama.”

Abanye abafelokazi emibhalweni bathatha isinqumo ngenxa yokuthi kuyilungelo labo ukuthi bazikhethele ukuthi nabo babe sebudlelwani obusha. Ukuba ngumfelokazi akusho ukuthi bona basuke bengasebona abantu abaphilayo abangenamalungelo. Nabo basengabantu futhi

banelungelo njengawo wonke umuntu onelungelo lokungena ebudlelwaneni obusha. Ngokomthethosisekelo, umuntu unelungelo lokuthi angaba sebudlelwaneni nanoma nobani afisa ukuba sebudlelwaneni naye.

Ezinye zezinqumo embhalweni zivela zithathwa ngenxa yenkolo. Inkolo embhalweni ivela iklama enkulu indima empilweni yabanye abafelokazi ngokwemibhalo. Enovelini kaMathaba (2012:08) ethi *Intando Kamufi* sithola uMaDube ethatha isinqumo sokungazili ngenxa yenkolo yakhe engahambisani nesiko lokuzila:

“Leli huzu elinguMaDube lathatha ingane yami layiyisa edolobheni kanti lifuna ukufeza izinhloso zalo. Kufanele ngabe nguye uMaDube ohlezi lapha emakhandleleni azilele umyeni. Uphika inkani uthi yena ngeke ahlale lapha emakhandleleni azile ngoba lokho kuphambene nenkolo yakhe.”

Kuphinde kuvele nasenovelini kaShange (1992:81) ethi *Ifa Lenkululeko* uDaisy naye ubeka isizathu senkolo yakhe ekungazilini kwakhe:

“Wayehamba nomngane wakhe uJili. Ngavele ngabatshela mina ngathi asizili vele enkonzweni yakithi.”

Abanye babafelokazi embhalweni bathatha izinqumo ngenxa yolwazi abanalo mayelana nelungelo lokuzikhethele inkolo. Lokhu kuhambisana nomthethosisekelo obeka ukuthi abantu emphakathini banelungelo lokuzikhethele inkolo abayithandayo ngale kokuphazanyizwa. Emdlalweni kaVilakazi (1992:30) othi “Iqhinga” sithola uTholakele exoshwa ngumamezala wakhe emzini wakhe. UTholakele uzithola esethunyelelwe incwadi evela kubameli, ebeka ukuthi yena nendodana yakhe kumele baphume baphele emzini wakhe:

THOLAKELE: (*Ngomoya ophansi*) Kahle Khosi. Ungakusho kanjani kodwa lokho ngibe ngihluphekile. Ngingalilwela kanjani ifa lomntanami selivele lithathiwe?

Abazali bezingane kufanele bakuqikelele ukuthi izingane zinoxhaso olwanele ngokwezimali. Lokho kusho ukuthi umzali kufanele anikeze izingane zakhe izidingo zazo. Abafelokazi emibhalweni bathatha izinqumo ngenhloso yokugcina ilungelo labo njengabazali ezinganeni zabo.

Emdlalweni kaMolefe (1992:75) othi *Wayesezowela* sithola uDoreen eqolwa nguNomkhosi nendodana yakhe incwadi yefa. Bayakushintsha okwakubhalwe nguShandu esaphila. Bayenza ukuthi inike bona ifa likaShandu.

Ehhene, sengibuya kwabomthetho. Nangiqinela nangephuca zonke izincwadi zefa lomnyeni wami.

Abanye babafelokazi emibhalweni bakubona kuyilungelo labo ukuvikela ifa labo. Futhi banelungelo lokulwela ifa labayeni babo njengoba nabo kungelabo ngokugunyazwa ngumthetho. Ngokomthethosisekelo umfelokazi unelungelo lokwengamela ifa lomyeni ngisho ngabe ayikho incwadi yefa eyenziwe.

Endabeni emfishane kaShabalala (2006:83) ethi “Isivikelo” sithola uNokulunga ebhekene nenkinga yokusatshiswa ngumfowabo kaSishi ngokuthi naye uzoyofuna umuthi othi thi ukuze aziphindiselele kuyena:

“Thembi engikushoyo ngane yakwethu ukuthi uma kuwukuthi lokhu engikuzwile kuyiqiniso ngiyamzwela bandla ngoba uyohlangana nezimbila zithutha ziholwa emhlophe phambili. Sengihambe kakhulu, akusekho ukuhlehlela emuva.”

Abanye abafelokazi embhalweni bathatha izinqumo ngenhloso yokuthi bazivikele ngenxa yokuthi bazizwa bengavikelekile. Ukuthatha izinqumo zokuzama ukuzivikela isona sizathu sokuqinisekisa ukuthi bayavikeleka. Abanye abafelokazi emibhalweni bavela bethatha izinqumo ngenxa yokuzama ukuletha ukuthula emndenini yabo. Enovelini kaMngadi (2006) ethi *Ifa Ngukufa* sithola uMaShezi ethatha isinqumo sokwaba ifa lakhe ngokwesivumelwo senkantolo.

Abafelokazi baba nokuthi ukwaba ifa labo ngokusebenzisa isivumelwano senkantalo kuzoletha ukuthula ekhaya. Njengoba wonke umuntu uzobe azi ukuthi ikuphi okubhekene naye. Ngaleso senzo ngeke kwaba khona umsindo ovelayo ekhaya. Ziningi izinto eziba zimbangela zokuthi abafelokazi bathathe izinqumo empilweni. Abafelokazi emibhalweni bangathatha izinqumo ezifanayo kodwa izimbangela zalezo zinqumo zingefani. Lokhu kudalwa imvelaphi yesinqumo. Kule ngxenye kuvelile ukuthi abanye abafelokazi emibhalweni bangathatha isinqumo esifanayo sokuthi babe sebudlelwaneni obusha kodwa izinhloso zabo zingefani. Kukhona abazongena ngenxa yokuzama ukuzichithela isizungu. Abanye ngenhloso yokuthi bathole usizo lokukhuliswa kwabantwana. Abanye abafelokazi bakubona kuyilungelo labo ukulwela amalungelo abo njengoba basuke sebekhishwa inyumbazane uma sebengabafelokazi.

### **7.3 Izinhlobo zemiphumela**

Uma umuntu ethatha isinqumo mayelana nesimo noma ngento, uhlala njalo elindele imiphumela yaso leso sinqumo. Ukuthatha isinqumo kuholela ekutholeni umphumela othile. Imiphumela yesinqumo invamisa ayifani. Kuba khona imiphumela emihle kuphinde kube khona naleyo emibi. Uma kuthathwe isinqumo esihle imiphumela ingaba mihle kanti futhi isinqumo esihle singaba nemiphumela emibi.



### 7.3.1 Imiphumela emihle

Ezinye zezinqumo ezithathwayo ziba nemiphumela emihle. Umphumela omuhle wesinqumo yilapho isinqumo singaveza umphumela ongajabulisa noma ogculisayo. Kodwa umphumela muhle ngoba uletha ukugculiseka kulowo othathe izinqumo. Noma ufeza lokho obekuhlosiwe ekuthathweni kwesinqumo.

Kweminye imibhalo kuvela umphumela wokunqoba kwabafelokazi. Emdlalweni kaMolefe (1992:75) othi *Wayesezowela* sithola uDoreen ephumelela ukuthola incwadi yakhe yefa abekade esephucwe yona:

DOREEN: Ngaze nganibamba zigelekeqe ndini! Ehhene, sengibuya kwabomthetho. Nangiqinela nangephuca zonke incwadi zefa lomnyeni wami. Nizoke niwubone kahle umthetho lapho uhamba khona. Ngizonifundisa isifundo enizosiphasa nonke futhi eningayosikhohlwa nanini.

Kuba ngumphumela omuhle ukuthola ukuthi abafelokazi emibhalweni bagcina sebethole izinto zabo abekade bethathe isinqumo sokuthi bazilelwe. Kuphinde kuvele emdlalweni kaMolefe (1989:89) othi *Ingwijikhwebu* lapho sithola naye uMaDube enqoba, ipulazi lakhe selibuyela kuyena ngokusemthethweni ngemuva kokuthi yena nendodana yakhe bethathe isinqumo sokuthi abalilwele:

THEMBEKA: Kubukeka sengathi ngizochitha isikhathi uma ngilokhu ngikhuluma ngobunjalo bezinhliziyi zethu sinoQiniso. (*Abheke kuyise*) Baba, nangu umkhwenyana wami. (*Akhombe uQiniso*) Ngicela ubhale yena lapho uthe uyobhala umkhwenyana wami khona.

Ngale komphumela omuhle wokunqoba kubafelokazi emibhalweni, kuyavela ukuthi izinqumo abazithathayo ziba nomphumela omuhle wenjabulo kubona uqobo. Isinqumo sokuthi abafelokazi babe sebudlelwaneni obusha ngemuva ngokushona kwabayeni babo sivele sinomphumela wenjabulo kubafelokazi uqobo. Enovelini kaShange (1992:121) ethi *Ifa Lenkululeko* sithola uDaisy ujabulele ukuhlengana noMthunzi empilweni yakhe:

“Ungcono kunoThemba.”

Abanye abafelokazi emibhalweni bathola ukujabala okukhulu uma bethatha izinqumo zokuthi babe sebudlelwaneni obusha. Abafelokazi bathola injabulo enkulu edlula leyo ababeyithola kubayeni babo besaphila. Enovelini kaMngadi (2001:58) ethi *Ifa Ngukufa* sithola uMaShezi eveza ukuthi ukuba sebudlelwaneni obusha noDustin kumsiza ukuthi athobe amanxeba okushonelwa:

“Mama, uthando ludalwe uMdali. Sonke usidale ngalo, kumele kubuse lona futhi. Ngokunjalo nami ngithande, umunyu nobuhlungu bokushonelwa ngikuthobe, ngikuthonye ngalo. URedgrave ngiyamthanda nobubha ayibona. Ngimthandela ethembeni njengoba ngenza nakuNdlovu.”

Abanye abafelokazi emibhalweni bathola ukujabula uma besebudlalwaneni obusha uthando abalutholayo luyabasiza ukuthi bapholiseke izinhlungu abanazo zokushonelwa ngabayeni babo. Enovelini kaZulu (2006:17) ethi *Umshado* sithola uTholi eveza ukuthi kuyamjabulisa ukuba noBhekani empilweni yakhe:

“Nami ngiyajabula mtakwethu.”

Okuvelayo ngezibonelo ezimbalwa ezingenhla ukuthi abafelokazi bathola ukujabula ngemuva kokungena ebudlelwaneni obusha. Abanye abafelokazi embhalweni bazizwa bethole abantu abangcono kunabayeni babo. Abanye abafelokazi baba nezifiso zokuthi ubudlelwano babo obusha buqhubekela phambili, ngendlela abathola ngayo ukujabula.

Abanye babafelokazi emibhalweni bathatha isinqumo sokufundisa izingane zabo. Abanye babafelokazi emibhalweni basuke bekade beciciyela. Ukuphumelela kwezingane kuba ngeminye yemiphumela emihle ezinqumeni zabafelokazi. Emibhalweni eminingi efundiwe yesiZulu kuvela kunomphumela wokuphumelela kwezingane zabafelokazi.

Endabeni emfishane kaNtuli (1983:54) ethi “Iziqongo Zezintaba” sithola uMisumuzi egcina ngokuthola iziqu ze-B. Sc:

“Hawu, uMisumuzi angabe asangihlebeli nokungihlebeli ukuthi usegcine waphumelela, nokuthi bazobe benomkhosi omkhulu kangaka? Uma ngingawuboni lomkhosi sengiyoze ngiye kwamhlaba ngingawubonanga. Ngingabe ngisayibona ingane yami igaxwa leyo minyezane engiyizwa ngendaba? Ngabe kuyadlalwa. Ngizoya ngodli!”

Endabeni emfishane kaNtuli (1969:26) ethi “Ingodosi Kadokotela” sithola umfelokazi naye ethatha isinqumo sokuthi azifundisele indodakazi yakhe:

NguTozi wakwaMdlalose, isidudla nje esingamunwe. Naye uphumelele, wazuza iziqu zika-B.A

Endabeni emfishane kaMbhele (2000:72) ethi “Ukuba Ngangazi” sithola uMaNgubo naye ekhetha ukuthi aciciyelele ukuthi afundise indodana yakhe. UMaNgubo ukhetha nokudela ubusha bakhe njengoba enesifiso sokufeza iphupho lakhe nomyeni wakhe ukuthi indodana yabo ithole iziqu zobudokotela:

Umbona lapha nje bagcinana kunjani? Ngesikhathi abasiki bebunda betshele uMaNgubo ukuthi oNqonqoyi sebezothwala iziqu zabo abebezijulukela le minyaka eyisikhombisa beqeqeshelwa ubudokotela.

Uyavela umphumela wokuthi indodana kaMaNgubo iphethe ngokuthi izithole iziqu zobudokotela njengoba kwakufisa uMaNgubo nomyeni wakhe. Endabeni emfishane kaMbuyazi (2006:135) ethi “Emahlukanandlela” nakhona sithola uMaLuthuli ethatha isinqumo sokuthi afundise indodakazi yakhe uXolile:

Wenzani usisi efundile edlala ulova?

Emdlalweni kaNtuli (1988:11) othi “Isomiso” sithola uMaZulu ethatha isinqumo sokuthi afundise indodakazi yakhe uZinhle eyunivesithi. Ngenxa yesifiso sokuthi naye ngelinye ilanga aphile kangcono njengabanye abantu:

ZINHLE: Luvela eyunivesithi. Abaphathi bathi asize sizohlolwa ngesonto elizayo. Luthi asize nabazali bethu. Sizohamba nawe Mama.

Siyathola kuba nomphumela wokuthi uZinhle uphinde athole elinye ithuba lokuthi alifeze iphupho likaMaZulu lokuthi naye aphumelele aze athole iziqu zeBPaed. Emdlalweni kaVilakazi (2009:07) othi *Kawumbiwa Ndawonye* sithola uMaNzimande ethatha isinqumo sokuthi afundise uThulebona ngaphambi kokuthi athathe isikhundla sobukhosi:

THULELENI: Kayikho yonke le nto ayishoyo ubabomncane. Ubungeke uzithole iziqu zobumeli ukuba ubungavuthwanga ekhanda. Sengiqala ukumsola manje ubabomncane. Lukhulu aluqondile ngala mazwi akhe. Uma sizithele ngabandayo, siyophaphama sekonakele.

Okuvelayo ngezibonelo ezimbalwa ezingenhla ukuphumelela kwezingane zabafelokazi emibhalweni okuletha umphumela omuhle ngenxa yesizathu sokuthi abanye abafelokazi basuke sebethembele ezinganeni zabo ukuthi yizona ezisuke sezibondla njengoba besuke sebengenabo abayeni ababasizayo ekubhekeni amakhaya.

Ezinye zezinqumo abafelokazi emibhalweni abazenzayo ziba nomphumela wokuthula. Endabeni emfishane kaNtuli (1978) ethi “Intando Kamufi” sithola uMaFakude ethatha isinqumo sokuthi asebenzisane nabakwaNyambose ngamalungiselelo omngcwabo:

Kukhulume umfelokazi: “Bengisabona kuhlelwa kahle mina.”

Ezinye zezinqumo ziba nomphumela omuhle wokuthula ekhaya. Ukuvumela ukubambisana nokusebenzisana kwemindeni kuletha ukuthula ekhaya. Lokhu kwenza ukuba kungabibikho

ukukhishwa inyumbazana komfelokazi. Naye futhi akasizweli kangako isikhala somyeni wakhe ebesingabangwa ngukuthi kunoqhekeko oludalwe yisinqumo sakhe.

### 7.3.2 Imiphumela emibi

Ezinye zezinqumo ezithathwa ngabafelokazi emibhalweni ziba nayo imiphumela emibi. Kunezinqumo eziba nomphumela wezingxabano emindenini. Ingxabano yemindenini into ejwayelekile emindenini eminingi. Ngokwemibhalo efundiwe yesiZulu, kuyavela ukuthi ezinye zezinqumo ezithathwa ngabafelokazi empilweni yabo, ziba nomphumela wengxabano phakathi kwabo nemindenini yabo. Emibhalweni yesiZulu efundiwe kuyavela ukuthi kuba khona ingxabano phakathi kwabafelokazi nezingane zabo.

Enovelini kaMngadi (2001:73) ethi *Ifa Ngukufa* sithola kunengxabano phakathi kukaMaShezi namadodana akhe okunguSithembiso noThemba:

“Mama, ukuze kugcwaliseke ukuthi kuhlonishwana kabili, bengingafisa kusicacele sonke kusemanje ukuthi yilowo nalowo kithi oziwisela lapho eqhwanda khona uyoziyibona ukuqeda. Okungenani umuntu useyozikhalela kwabathile ngamatohwana okushayela izimoto zezidumbu.

Umpfumela wengxabano phakathi komfelokazi kanye nezingane zakhe embhalweni udalwa ngukuthi ezinye zezingane ziba nesimomqondo sokuthi lowo muntu osebudlelwaneni nomfelokazi usuke ezofuna ifa likayise. Enovelini kaMathaba (2012:55) ethi *Intando Kamufi* sithola kunengxabano phakathi kukaMaDube nendodana yakhe. Ingxabano idalwa ukuthi uMaDube ufuna ukuziqhelelanisa nabantu bakwaMnguni kodwa indodana yakhe ayihambisani naleso sinqumo:

“Angidlali mina ncane. Ngizomvakashela umkhulu. Kanti thina sizokuya nini ekhaya elikhulu njengoba usinqabela nje wena mama? Mina mama angiyithandi le mpilo esiyiphilayo lapha ekhaya ukuba siphile sodwa sengathi asinazihlobo. Awubheke nje ubaba ushonile kodwa akukho muntu wasemndenini ofika laph’ ekhaya. Nomkhulu wafika kanye wahamba lokho. Ukuthi yini indaba engabuyi angisazi isizathu,” afutheke manje uSimi.

Ukuthatha isinqumo sokungazwani nabakwaMnguni kuba nomthelela wokuthi kube khona ingxabano phakathi kukaMaDube nendodana yakhe uSimo. Indodana kaMaDube ayihambisani nezenzo zikaMaDube zokuthi angafuni ukuthi azihlanganise nabantu bakwaMnguni. Okuvelayo emibhalweni ngukuthi kwesinye isikhathi kuba khona ukushayisana kwemibono phakathi kwezingane nabafelokazi. Abafelokazi emibhalweni kuyenzeka ukuthi babe nezizathu ezenza ukuthi baziqhelelanise nabantu balapho abaganele

khona. Ngenxa yokuthi izingane zona zisuke zingenalo ulwazi olwanele ziye zibone sengathi omama bazo bazama ukuthi bazihlukanise nemindeni yazo.

Okuvelayo ngezibonelo ezimbalwa ezingenhla ukuthi ukunquma kwabafelokazi ukuthi babe sebudlelwaneni obusha kuletha ukuxabana phakathi kwabafelokazi nezingane zabo. Kuyavela ukuthi izingane zabafelokazi emibhalweni ziba nomqondo wokuthi labo abasuke besebudlelwaneni nabafelokazi abangomama kubona, basuke bezobabangisa ifa loyise noma basuke bezodla ifa loyise.

Umpumela omubi wengxabano yemindeni awugcini ngokuthi uveze ukuthi abafelokazi emibhalweni baba nengxabano nezingane abazizalayo kuphela ngenxa yezinqumo abazithathayo. Embhalweni efundiwe yesiZulu kuphinde kuvele ukuthi umpumela omubi wengxabano yomndeni uyavela naphakathi kwabafelokazi nabazali babo.

Enovelini kaShange (1992:76) ethi *Ifa Lenkululeko* sithola uDaisy eba nengxabano nomama mayelana nokuthi uzwe ngamahebezi okuthi uDaisy usenobudlelwano obusha kungakapheli nasikhathi esingakanani eshonelwe ngumyeni:

“We Daisy ungangihlanyeli la mina, ungenza untanga yakho oyisinothongwana. Ucabanga ukuthi kumnandi ukuthukwa ngabantu? Akumoto le ozula ngayo namadoda izwe lonke leli? Angithi wena usuqomile? Akukapheli ngisho isikhathi esingakanai nje engcwatshiwe umyeni wakho! Mina wazi kahle ukuthi angizwani nehlazo. Lo mkhuba wakho...?”

Ukuba sebudlelwaneni obusha babafelokazi embhalweni kuba nomthelela omubi phakathi kwabo nabazali babo. Abazali bazizwa bephoxeka uma umfelokazi ongumntanabo ethatha isinqumo sokuthi abe sebudlelwaneni obusha. Ukuba sebudlelwaneni komfelokazi kuthathwa njengehlazo elikhulu futhi elingumkhuba ongamukelekile emphakathini. Ngakho-ke abazali babona sengathi bona basuke bethleka ngehlazo uma umfelokazi eseba sebudlelwaneni obusha. Umfelokazi kufanele ukuthi aziphathe kahle emphakathini. Noma ngabe usuke eseganile akupheli ukuthi usuke esayingane yabo ebamele emphakathini.

Enovelini kaMngadi (2001:58) ethi *Ifa Ngukufa* sithola uMaShezi eba nengxabano nabazali ngesizathu sokunquma ukuba nobudlelwano noDustin:

“Ngiyayizwa indaba yemizwa lena okhuluma ngayo. Angiphiki ukuthi unayo. Unegazi nawe. Uma kodwa mntanami ungase uphike nemizwa, ithi noma ikukhomba eweni uvumele yona ungasayisebenzisi ingqondo, ungaphetha ungemuntu walutho lapha ezweni. Umuntu noma kuthiwa wehlukanisile, noma eshonelwe, akaziphathe kahle akhombise izwe ngokwenza kahle ukuthi ukufa noma isehlukaniso, akuntando yakhe. Umuntu akangenzi nje sengathi uklolodela noma uhlabekisa izwe.”

Okwenza ukuthi kube khona ingxabano phakathi komfelokazi kanye nabazali bakhe embhalweni, isizathu sokuthi ukuba sebudlelwaneni komfelokazi kuzomenza angabi ngumuntu walutho. Kanti kuba kuhle uma engasebenzisa umqondo wakhe kahle azithibe ezintweni eziyisilingo empilweni yakhe.

Emdlalweni kaSibiya (2008:173) othi *Kwaze Kwalukhuni* sithola uMaZwane eba nengxabano nomama wakhe ngenxa yokuthi uvuma ukungenwa nguMfihlo:

MAXULU: Kodwa kwani nje Thobile? Uyamazi yena lo muntu ukuthi ubuya nje kade ephila mpiloni? Nx, kangizukuyithatha nenamba yeselulana leyo oyithengelwe yilo mgulukudu owuMfihlo wakho. Kangizwani namanyala mina.

Ezinye zezinqumo ezithathwa ngabafelokazi emibhalweni zidala ingxabano phakathi kwabo nabazali ngenxa yokuthi kwesinye isikhathi abazali abahambisani naleso sinqumo noma abakholelwa kusona.

Ngale kokuthi izinqumo abafelokazi abazithathayo emibhalweni ziba nomphumela wengxabano ezinganeni zabo nabazali, okunye okuvelayo emibhalweni efundiwe yesiZulu eqokiwe, ukuthi izinqumo abafelokazi abazithathayo empilweni yabo ziphinde zibe nomphumela omubi wengxabano phakathi kwabo nalapho abaganele khona.

Enovelini kaMngadi (2001:80) ethi *Ifa Ngukufa* sithola abakwaNdlovu bengahambelani nokuba sebudlelwaneni obusha bukaMaShezi:

“Noma ningaze nihlanganise amakhanda, noma izinzwane uma nithanda, angisoze ngaphuma kulo muzi wami mina! Ngiyophuma ngebhokisi. Ngiqonde ukuthi izintwala zami ngiyozichobela khona lapha, hhayi endle njengoba kusho lesi sikhohlakali engisizalayo.”

Ukuthatha isinqumo sokuqoma uMaShezi siphinde sibe nomthelela wengxabano emndenini wakwaNdlovu. AbakwaNdlovu abahambisani nesenzo sikaMaShezi sokuthi alethe uDustin emzini wakwaGatsheni. Babona kungaba kuhle nokuhlonipha ukuthi baziphumele bayozifunela eyabo indawo yokuhlala. Kunokugila umkhuba emzini kaGatsheni. Ukuqoma komfelokazi emibhalweni kuvela kunomphumela wengxabano emndenini invamisa.

Enovelini kaShange (1992:07) ethi *Ifa Lenkululeko* sithola uDaisy ethatha isinqumo sokuthi yena ngeke azile ngenxa yokuthi inkolo yakhe ayihambisani nesiko lokuzila:

“Kukwami la, ngizokwenza intando yami. Umzimba wami lo, ngizowugqokisa okuthandwa yimina. Nake nabonaphi umuntu omdala njengami nje etshelwa ukuthi agqokeni ayekeni? Uyazi niyangidelela, ukungeyisa nje konke lokhu. Nina bantu bakwaDlamini aningihloniphi nezeneze, ningithathisa okwesidwedwe nje sesilima.

Qhubekani-ke angeke nginivimbe, niqhubeke ningihleba naphinaphi, kodwa nisize ngento eyodwa nje, ningezi la kumina.”

Isinqumo sikaDaisy siba nomphumela wokuthi angazwani nabantu bakwaDlamini. UDlamini uyabeka ukuthi bona bazi kulisiko labantu bakwaDlamini ukuthi kuyazilwa uma kukhona oshonile emndenini. Ukuthatha isinqumo sokungahambisani nemibono yalapho umfelokazi aganele khona kudala ingxabano. Ukuphikisa kwakhe bakuthatha ngokuthi umfelokazi usuke engabahloniphi.

Enovelini kaMathaba (2012:33) ethi *Intando kaMufi* sithola uMaDube ethatha isinqumo sokuthi yena uzolandela intando kaMangena yokuthi ufuna ukulothiswa kunokuthi angcwatshwe:

Uma sizosindwa izinyawo sizophaphama sekonakele. Nginesiqiniseko sokuthi noMaDube akahleli phansi uyayaluza naye. Ake simkhombise uMaDube ukuthi nathi sihlakaniphile njengaye. Uma ezosebenzisa umthetho nathi kuzomele sisebenzise umthetho.

Isinqumo sikaMaDube sinomthelela wengxabano phakathi kwakhe nabantu bakwaMnguni. AbakwaMnguni abahambisani nesinqumo sikaMaDube. Babona sengathi wenza into ephambene nesiko labo, kanti futhi ubathela ngehlazo esizweni. Lokho kwenza ukuthi bazimisele nabo ukuthi balwe naye uMaDube. Endabeni emfishane kaNtuli (1982:83) ethi “Intando Kamufi” sithola uMaFakude ethatha isinqumo sokuthi aziphathele yena mathupha indaba yokukhetha ibhokisi lomngcwabo womyeni wakhe:

“Wethuka ngakhona Nyambose. Yikho phela ukuthi zisazoba ziningi izindleko. Kumele silinganisele. Akhona nje amabhokisi anesithunzi angebona ubucwazicwazi; akumele kube sengathi kwenziwa umkhosi wombukiso”.

Ukufuna ukuzibambela mathupha indaba yebhokisi kukaMaFakude kuletha ukungazwani emndenini wakwaNyambose ngenxa yokuthi uMaFakude ufuna ukuthengela uNyambose ikhasikhethi bona ababona sengathi kungukumosha imali. Ngale kokuqoma kuyavela ukuthi esinye isinqumo esiletha ingxabano phakathi kukamfelokazi nabantu balapho aganele khona ileso sokungaboni ngaso linye noma ukungahambisani nemibono yabo ezintweni eziphathelele nomngcwabo, ukuzila nokungenwa.

Ezinye zezinqumo abafelokazi abazithathayo emibhalweni zivela ziba nomphumela omubi wokuthi umphakathi abahleli kuwona ungababuki kahle. Enovelini kaShabangu (1987:136) ethi *Isithunzi Sikamufi* sithola isinqumo sikaMaShezi sokuba sebudlelwaneni obusha noS’gwili simenza ukuthi umphakathi ungabuki kahle:

“Ngiyabonga mina mkhozi ukuthi usuzokhumula ngoba izinkulumo ebesengizizwa lapha phandle bengingasazithandi”

Umphakathi embhalweni awuhambisani nokuthi umfelokazi abe sebudlelwaneni obusha ikakhulukazi uma esazilile. Emphakathini kuba yichilo elikhulu ukuba sebudlelwaneni bukamfelokazi uma esengaphansi kwezingubo ezimnyama. Ngokwemiphakathi, umfelokazi usuke kumele azihloniphe, ahloniphe nezingubo ezimnyama uqobo asuke ezigqokile. Ngenxa yokuthi ziwuphawu lokuthi yena uzilile futhi ushonelwe ngumyeni yakhe.

Enovelini kaMngadi (2006:93) ethi *Ifa Ngukufa* sithola isinqumo sikaMaShezi sokuthi abe sebudlelwaneni obusha noDustin simenza ukuthi umphakathi umjikele:

“Asifuni lutho olunye mama ngaphandle kwamafutha entombi yami uNozizwe owangcwatshwa yilo mngcwabi omfuye lapha ethilomu. Ngizwa kuthiwa namcwiya, amafutha akhe yiwona okuthoswa ngawo lapha ekhaya.”

Ukuba sebudlelwaneni kukaMaShezi noDustin kuba nomphumela ongemuhle emphakathini. Umphakathi awusambuki kahle uMaShezi ngenxa yokuthi uthandana nomngcwabi uDustin owaziwayo. Umphakathi uba nezinsolo zokuthi ukudla okuphekwa ethilomu likaMaShezi kuphekwa ngamafutha ezicubu zabantu abasuke sebefile.

Enovelini kaMathaba (2012:41) ethi *Intando Kamufi* sithola uMaDube ungambuki kahle umphakathi ngemuva kokuthi yena nabakwaMnguni beyisane enkantolo:

Iqiniso ngempela ukuthi abantu abaze bangaya nganxanye bengemanzi. Sekuphunywa ngaphakathi ehholo abantu bebehamba bema izixongololo. Abanye babesohlangothini lukaMnguni bethi wenza kahle ukuba angakuvumeli ukuba kushiswe isidumbu sendodana yakhe.

Okuvelayo emibhalweni ukuthi ziningi izizathu ezenza umphakathi ungambuki kahle umfelokazi. Isizathu esigqamayo ngokwemibhalo yesiZulu ileso sokuba sebudlelwaneni obusha. Ngokomphakathi embhalweni, umfelokazi usuke elindeleke ukuthi aziphathe kahle futhi azithobe phambi komphakathi. Okunye okuvelayo embhalweni okuholela ekutheni umphakathi ungambuki kahle umfelokazi ileso sinqumo asithatha ikakhulukazi uma kubangwa amafa.

Ezinye zezinqumo abazithathayo embhalweni abafelokazi ziba nomphumela omubi wokuthi balahlekelwe izinto eziningi empilweni yabo ezibalulekile. Enovelini kaMngadi (2001:98) ethi *Ifa Ngukufa* sithola uMaShezi ecishe ewelwa ibhizinisi lakhe ngenxa yokuthi waba



sebudlelwaneni noDustin, bagcina sebesebenzisa imoto yezidumbu ukuthutha izimpahla zesitolo:

“Mama, umdala, uyasizala. Siyakuhlonipha ngokunjalo. Nakuba kunjalo, kuhle sikwazise ukuthi senyelile emoyeni ngokuqumbeka phansi kwethirumi ubaba aletha ngawe ngoba ebhadeka umlando oyinkumbulo ngokushabasheka kwenu nizigqilaza.” UThemba wayekhuluma amehlo emanyazela izinyembezi bebonke ekamelweni likanina owayelele sasiguli embhedeni. “Siyazi ukuthi saba yizitha mhla sichitha uMnumzane Redgrave owayehlose ukuba sizimbandakanye naye emkhankasweni wokungcwaba wonke lo msebenzi kababa. Kunjani-ke namhlanje? Lingcwatshiwe igama likaSibongile Ndlovu.”

Ukuqoma kukaMaShezi uDustin kuba nomthelela wokuthi alahlekelwe ithirumi lakhe ngemuva kokuthi babonakale bethutha izimpahla zasesitolo ngemoto yezidumbu. Umphakathi uthatha isinqumo sokuthi ngeke uphinde uthenge ethirumi likaMaShezi ngoba bathwala ukudla kwabo ngemoto ebuye ithwale abafileyo.

Enovelini kaShange (1992:146) ethi *Ifa Lenkululeko* sithola uDaisy elahlekelwa imali yefa lakhe:

“Imali yakho ayikho ngakumina, anginamali yakho. Uma ukuphikisa lokho, hamba enkantolo, siyohlangana khona. Uze noqweqwe lukammeli uma uthanda.”

Ukuqoma kukaDaisy uMthunzi kuba nomphumela wokuthi ukugcineni ulahlekelwa imali yefa lakhe yonke. Lokhu kwenzeka ngemuva kokuthi uDaisy ephakamise umbono wokuthi naye angathanda ukuba nebhizinisi. UMthunzi ube esebona ukuthi ilona thuba lokuthi akwazi ukuvusa isitolo sakhe naye esiwayo. Ukuba sebudlelwaneni obusha kwesinye isikhathi embhalweni kuvela kunomthelela omubi ngenxa yokuthi kwesinye isikhathi abanye babantu besilisa basuke bengaze ngayo inhloso yokwakha ubudlelwano obuhle kodwa kube ngokuthi isizathu sabo ukuzifeza izinhloso zabo, ikakhulukazi lezo zokuzofuna imali yomfelokazi.

Ngale kokuvela kwabafelokazi abalahlekelwa ngamafa embhalweni, abanye abafelokazi emibhalweni efundiwe yesiZulu eqokiwe bayavela belahlekelwa isithunzi sabo emphakathini ngenxa yezinqumo abazithathayo. Enovelini kaShabangu (1987) ethi *Isithunzi Sikamufi* sithola uMaMkhize elahlekelwa isithunzi sakhe emphakathini ngenxa yokuthi usenobudlelwano noS’gwili. Umphakathi awusamhloniphi kodwa usuhambe ukhuluma ngaye ngisho nasematshwaleni imbala.

Enovelini kaMngadi (2006) ethi *Ifa Ngukufa* sithola naye uMaShezi simlahlekela isithunzi emphakathini ngenxa yakho ukuba sebudlelwaneni kungakapheli nesikhathi esingakanani eshonile uGatsheni. Enovelini kaShange (1992) ethi *Ifa Lenkululeko* ukuba sebudlelwaneni

obusha kukaDaisy nokunqaba ukuzila kwenza ukuthi alahlekelwe yisithunzi sakhe emphakathini.

Okuvelayo ngezibonelo ezimbalwa ezingenhla ukuthi kuba lula ukulahlekelwa yisithunzi kubafelokazi emphakathini, ikakhulukazi uma bezothatha izinqumo ezingahambisani nenqubo okuphilwa ngayo emphakathini abahleli kuwona. Ngokomphakathi umfelokazi kuba nendlela okufanele ukuthi aziphathe ngayo. Ukuba sebudlelwaneni obusha komfelokazi akwamukeleki kahle. Lokho kudweba isithombe sokungabi nesimilo emphakathini ahlalisene nayo.

Kweminye imibhalo kuvela ezinye zezinqumo abafelokazi abazithathayo ziba nomphumela omubi wokufa kwabantu abasondelene nabo. Enovelini kaShabangu (1987:316) ethi *Isithunzi Sikamufi* sithola uMaMkhize ethatha isinqumo sokuthi abulale indoda ezenza uMhlongo:

“Uyabona Mdingi, mina ngifelwe ngayo yona le ndaba. Ngiyeke ngiqhube umngcwabo womntanami ngendlela efanele nangokuthula ungangididi ingqondo ngale ndaba yakho.”

Isinqumo sikaMaMkhize siba nomphumela wokuthi kufe indodana yakhe uZuzumuzi kunokuthi kufe indoda le abehlose ukuthi ibulawe. Enovelini kaMngadi (2001:194) ethi *Ifa Ngukufa* sithola uMaShezi ethatha isinqumo sokuthi abe ifa lakhe ngokomthetho:

“Naze nangilaya bantabami!” emthatha emgona. “Thathani ifa lakini bantabami, ningibuyisele umntanami uDaniel! Daniel mfana wami!”

Ekuthatheni kukaMaShezi isinqumo sokuthi abe ifa ngokomthetho, sithola kunomphumela wokuthi uThemba noSithembiso bakhe itulo lokuthi babulale uDaniel owabelwe ifa lakwaNdlovu.

Emdlalweni kaVilakazi (1998:36) othi “Iqhinga” sithola uTholakele ethatha isinqumo sokuthi alwele ifa lakhe leli aliqhwaga kuMaMthiyane:

THOLAKELE: Awu, waze wangilaya uKhosi. (*Akhale kakhulu*).

Umpfumela wesinqumo sikaTholakele ngukuthi sithola sekufa uMduduzi indodana yakhe esikhundleni sokuthi kufe uMaMthiyane lo abethi umdlisa ushevu.

Emibhalweni kuvela kuneminye imiphumela evela ezinqumeni ezithathwa ngabafelokazi. Enovelini kaMathaba (2012:116) ethi *Intando Kamufi* uMaDube uthatha isinqumo sokuthi angazili futhi alandele intando kaMangena yokulothiswa:

“Nkosi yenkantolo, ngiyabonga uma ngithola leli thuba lokuba ngizikhalele. Nkosi yenkantolo ngiyazicelela ukuba inkantolo ingishaye ngoswazi oluncane. Ngiyazisola kukho konke engakwenzayo. Ngabe ngingazenzi nami, ngangenziwa

yinhliziy. Kumalokazane wakwami uMaDube, ngithi mntanami konke okwenzekile bengikwenziwa inhliziyu nokuvikela isithunzi sami njengendoda. Ngixolele makoti.”

Ngesinqumo sikaMaDube kubuye kuvele ukuthi sigcina size siholele ekutheni kuboshwe uMnguni ngenxa yobuhlungu benhliziyo kaMnguni ukungakwazi ukungcwaba indodana yakhe. Wabe esakha itulo lokuthi ufuna kubulawe uMaDube. Ngeshwa akuhambanga njengezifiso zikaMnguni, kwagcina sekuboshwa yena.

#### **7.4 Imizwa yabafelokazi emuva kwemiphumela**

Ngemuva kokuvela kwemiphumela yezinqumo, Aabantu baba nemizwa eyahlukene mayelana nezinqumo abakade bezithathile. Imiphumela yezinqumo inethonya elikhulu ezinqumeni eziyothathwa ngomuso. Imiphumela imvamisa etholwayo ezinqumeni kungaba yileyo ehambisana nomuzwa wokuzisola noma nomuzwa wokwaneliseka. Yomibili le miphumela iba nethonya ezinqumeni ezizayo.

##### **7.4.1 Umuzwa wokuzisola**

Ukuzisola ngumuzwa lo omubi osekulwe umuzwa esibhekana nawo uma sibona noma sicabanga ukuthi isimo esesikusona besingaba ngcono noma besingaba nomphumela ongcono ukuba sithathe isinqumo ngendlela eyehlukile. Ukuzisola ngemuva kokuthatha isinqumo ingxenye enkulu esekulwe olwazini lwezinqumo eziyekele ukuthathwa.

Ukuzisola umuzwa wokuphoxeka noma ukunganeliseki ngesinqumo, omunye womphumela wokuthatha isinqumo. Ukuzisola ngemiphumela kungenza umuntu ashintshe indlela athatha ngayo isinqumo empilweni yakhe. NgokuSagi noFriedland (2007) abantu baba nomuzwa wokuzisola ngenxa yokuba nolwazi lokuthi isinqumo babesithathe kanjani. Ukuzisola kubantu mayelana nezinqumo kungancika emathubeni ayemaningi ngesikhathi somgudu wokuthathwa kwezinqumo. Nokuthi lawo mathuba ahlukene ayezoba namuphi umphumela uma ayesetshenziwe. Ngemuva kokwenza ucwaningo oluningi, uSagi noFriedland bafika esiphethweni sokuthi abantu baba nomuzwa wokuzisola ngenxa yokuthi bezwa sengathi babengathola ulwazi oluningi mayelana nezinqumo ababefisa ukuzithatha. Lokho kwakuyobasiza ekwazini ubuhle nobubi baleso sinqumo abafuna ukusithatha. Ukuzisola kuba khona futhi uma umuntu ephinda ebheka amanye amathuba akhona nokubheka ukuthi ngabe lawo mathuba ikuphi ukugculiseka ayengamlethela khona.

Enovelini kaShabangu (1987:316) ethi *Isithunzi Sikamufi* sithola uMaMkhize ezisola ngokuqoma uS'gwili ngoba sekugcine kufa indodona yakhe, okuphetha ngokuthi angabe esafuna lutho oluzomhlanganisa noS'gwili:

“Uyabona Mdingi, mina ngifelwe ngayo yona le ndaba. Ngiyeke ngiqhube umngcwabo womntanami ngendlela efanele nangokuthula ungangididi ingqondo ngale ndaba yakho.”

Abafelokazi emibhalweni ababe besafuna ukuphinde bazihlanganise nalokho okubenze bathola imiphumela yokuzisola. Enovelini kaMngadi (2001:196) ethi *Ifa Ngukufa* siyathola uMaShezi ezisola ngezinqumo azithathile empilweni. Ukuqoma kwakhe uDustin kuvela kuyisisusa sayo yonke imiphumela emibi empilweni yakhe. Kumenze walahlekelwa ibhizinisi lakhe, kwamenza waxabana namadodana akhe nemindeni yakhe. Siyamthola ekugcineni ecela intethelelo emadodaneni akhe:

“Bantabami, kwenele engikubonile. Okukhulu ngokungilahlekele kunengikuzuzile.”

Abafelokazi emibhalweni bazisola kakhulu uma bebona ukuthi kukhulu okubalahlekele kunalokho abebengakuzuza ekuthatheni izinqumo eziphusile. Enovelini kaShange (1992:152) ethi *Ifa Lenkululeko* sithola uDaisy ezisola ngezinqumo zakhe. UDaisy waxabana nabantu bakwaDlamini. Ekugcineni esegilwe uMthunzi uyasizola ukuthi ukube wabanika abakwaDlamini ifa lelo ababelifuna:

Lapho evuka ekuseni wambelesela umcabango wabakwaDlamini. Sengathi wona yena ngokuthatha imali. Yebo kwakungeyakhe, ibizwa ngaye, kodwa yayiphuma kwaDlamini. Akhumbule isihluku secala. Kuvele kuthi ngwe emqondweni wakhe ukuthi kayikho enye indawo ayengabambelela kuyona phansi komthunzi welanga ngaphandle komndeni wakwaDlamini.

Abafelokazi emibhalweni bayazisola, bakhumbula amathuba ababenawo ngaphambi kokuthi bathathe izinqumo zabo. Ukuzihlanganisa nomndeni kuvela kulithuba elingakwazi ukuthi ligweme imiphumela yokusizola kubafelokazi. Endabeni emfishane kaMbhele (2000:70) ethi “Ukuba Ngangazi” sithola uMaNgubo ezisola ukuthi wayeyifundiselani indodana yakhe njengoba isimlahlile nje manje ngemuva kokuqongobezela kwakhe nokudela ubusha bakhe ethi ufuna ibe ngumuntu kusasa, ifane nezinye izingane.

“Hawe! Nkosi yami! Ukuba ngaba nolwazi lokwazi izimfihlakalo zokuzayo ngabe angilenzanga leli phutha. Ukuba ngaba nolwazi lokwazi imbulunga yomlilo oyilanga, ngazi izimfihlakalo zokuphuma nokungena kwalo, ngabe ngabuza kulo kuqala ngokuqhukethwe ubumbulunga balo.”

Abafelokazi emibhalweni eqokiwe bayasizola ngezinqumo abazithathayo. Imiphumela ayihambisani nalokhu bona abebekucabanga ukuthi uzoba yiwona. Abafelokazi emibhalweni bazizwa sengathi kungabe kuhamba kahle ukube baba nolwazi olwanele mayelana nezinqumo ababefisa ukuzithatha.

Emdlalweni kaShabalala (2006:85) othi “Isivikelo” sithola uNokuthula ezisola ngokuthi uziphindiselele kuSifiso umfowabo kaSishi. Lokhu kudalwa ukuthi uSishi ufika ngephupho kuNokuthula ezomtshela ukuthi akahambisani nalokho akwenzayo. Yena akamfundisanga ukuthi azilwele:

Athi esathathe isithongwana libuye futhi iphupho. Uthukuthele uyabila uSishi, usho ukumqeda uNokuthula. UThambi usephashanyiswa ngukukhala kukaNokuthula ecela uxolo.

Emdlalweni kaVilakazi (1988:36) othi “Iqhinga” sithola uTholakele eba nokuzisola ngemuva ngokuthi azame ukubulala ugogo kaMduduzi kanti kuzofa uMduduzi:

THOLAKELE: Awu, waze wangi yala uKhosi. (*Akhale kakhulu*).

Emdlalweni kaSibiya (2008:265) othi *Kwaze Kwahukhuni!* sithola uMaZwane ezisola kakhulu ngesinqumo asithathe ethi uzama ukuthi indodakazi ikhule kahle. Ngemuva kokuthola ukuthi uMfihlo wamthelela ngengculazi, uzwakala ebalisa uMaZwane:

MAZWANE: Ngikhaliswa ngokuthi udokotela uthe nginegcwane lengculazi.

Okuvelayo ngezibonelo ezingenhla ngokuthi abafelokazi baba nomuzwa wokuzisola uma izinqumo zabo zingahambisananga nalokho bona ebebekufisa. Sithola ukuthi abafelokazi bafisa ukuthi ukube baba nolwazi oluningi mayelana nezinqumo abazithatha ngabe abazange bazithathe lezo zinqumo. Uma sibheka ngokwesibonelo enovelini kaMngadi (2006) ethi *Ifa Ngukufa* sithola uMaShezi ebalisa ngokulahlekelwa yizinto eziningi empilweni kunalezo obekufanele ngabe uzizuzile ngokwezinqumo zakhe; okuyinjabulo angayitholanga. Endabeni emfishane kaMbuyazi (2006) ethi “Ukuba Ngangazi” sithola uMaNgubo ekuveza ukubaluleka ngokufuna ulwazi kwabafelokazi ngaphambi kokuthatha izinqumo.

#### **7.4.2 Umuzwa wokwaneliseka**

Ngale kokuzizwa kunokuzisola kubantu mayelana nezinqumo zabo abazithathile abantu baba nokwaneliseka ngezinqumo zabo. Ukwanelisa kuchaza indlela lowo abethatha izinqumo aneliseke ngayo ngemiphumela yezinqumo azithathile. Ziningi izinto ezithinta amazinga okwaneliseka kumuntu. NgokukaBotti no-Iyengar (2004) abantu ngabanye bakhetha

ukuzithathela bona izinqumo zabo. Abantu ngabanye bakholelwa ekutheni bazokwaneliseka kakhulu ngokunquma kwabo. Uma abantu benikezwa amathuba angagculisi, umthathi wesinqumo akabi nakho ukwaneliseka uma izinqumo engazithathelanga ngokwakhe. UBotti no-Iyengar babeka ukuthi umthathi wesinqumo ukwenza kube ngumsebenzi wakhe ukunaka izinqumo azithathile. Lokho kuholela ekutheni uma izinqumo zingezinhle, bengazizwa benomsebenzi ekuthatheni izinqumo ezingezinhle.

Enovelini kaMathaba (2016:118) ethi *Intando Kamufi* sithola uMaDube enelisekile ngemuva kokuthi anqobe abakwaMnguni ayengafuni ukuthi enze intando yabo:

“Zihlobo zami zegazi, zihlobo zami zikamoya, bangani bami kanye nabangani abaqotho ababephila noMangena. Ngiphakama nokuzibongela kini nonke. Okungijabulisayo ukuthi yenzekile intando yomyeni wami. Konke okwenzekile kwenzeke ngokwentando yakhe.”

Enovelini kaZulu (2006) ethi *Umshado* sithola uTholi enelisekile ngemuva kokuthi agcine engamshadanga uBhatomu kodwa egcinele kuBheki. Endabeni emfishane kaNtuli (1989) ethi “Ingodosi Kadokotela” sithola uMaNdaba enelisekile ngokuphumelela kwendodakazi yakhe ngemuva kokuqongobezela kwakhe engumfelokazi. Endabeni emfishane kaNtuli (1978:86) ethi “Intando Kamufi” sithola uMaFakude enelisekile ngendlela okuqhutshwa ngayo amalungiselelo omngcwabo womyeni wakhe, njengoba kubanjisenwe bewumndeni.

Emdlalweni kaNtuli (1988:11) othi “Isomiso” sithola uMaZulu eneliseka ukuthi indodakazi yakhe ekugcineni izobuyela iyiphothula izifundo zayo ze-B.Paed uyunivesithi.

MAZULU: O, yiyona. (*Ngezwi elingconywa*) Ngudokotela onomjovo omuhle lo. Usho ukuthi uzozithola iziqu zePhedephede?

Emdlalweni kaNtuli kuNtuli noSibiya (1992:84) othi “Indoni Yamanzi” sithola uMaZwane eneliseka ngokuthi wakhulisa uSibongile indodakazi yakhe. Namhlanje sekuyiyona esibheka yena esekhulile.

MAZWANE: (*Esagquma*) Ewu, Sibongile mntanami, sasiqinisile sithi eNkosini sibongile ngokusinika wena.

Emdlalweni kaMolefe (1992:75) othi *Wayesezowela* sithola uDoreen aneliseka ngemuva kokuthi ethole incwadi yefa lakhe ayeseqolwe yona.

Ngizonifundisa isifundo enizosiphasa nonke futhi eningasekuyisikhohlwa nanini.

Emdlalweni kaMolefe (1989) othi *Ingwijikhwebu* sithola uMaDube eneliseka ngemuva kokuthi yena noQiniso ekugcineni ipulazi nemboni yamazambane ibuyele kubona. Emdlalweni

kaVilakazi (2009) othi *Kawumbiwa Ndawonye* sithola uMaNzimande ethola ukwaneliseka kokuthi ekugcineni indodana yakhe isize yabuthola ubukhosi bayo.

## 7.5 ISIPHETHO

Kulesi sahluko bekubhekwa imiphumela yezinqumo zabafelokazi. Kubhekwe izimbangela zezinqumo zabafelokazi, kwabuye kwabhekwa nemiphumela yezinqumo. Okwenza ukuthi zibaluleke izinqumo zabafelokazi ngokuthi basuke bezithatha seabodwa, engasekho umyeni obevame ukuthatha izinqumo njengenhloko yekhaya phela, noma obekuye kuboniswane naye uma kuthathwa izinqumo ekhaya ngenkathi esaphila. Nanxa abafelokazi abaningi kule mibhalo ebicutshungulwa besuke benayo imindeni yasekhaya emakubo noma yasemzini, kusuke kungelula ukuba imindeni ibathathele izinqumo ngazo zonke izikhathi. Uma kwenzeka kuba khona izimo lapho umndeni uthathela khona umfelokazi isinqumo esithile, naye uqobo usuke esanomthwalo wokuthatha esakhe isinqumo sokuthi uyasemukela yini isinqumo somndeni.

Inhloso yalesi sahluko bekungukubheka ukuthi emveni kokushonelwa ngabayeni babo, abafelokazi bayakwazi yini ukuzimela, bazithathele izinqumo bona ngokwabo. Enye inhloso bekungukuthola ukuthi lezo zinqumo ziba namiphi imiphumela, ikakhulukazi ekwenzeni abafelokazi baqhubeke nemizamo yokunqoba izinselelo ezahlukahlukene zobufelokazi.

Kuvelile esahlukweni ukuthi izinqumo ezithathwa ngabafelokazi emibhalweni zinezimbangela ezahlukene eziyizisusa. Ngokwalesi sahluko nemibhalo ebicashunwa, abafelokazi bathatha izinqumo ngenxa yethemba lokuthi zizoba yizixazululo zezimo ababhekene nazo bengabafelokazi. Okuvelile ngezinqumo ezithathwa ngabafelokazi ngenhloso yesixazululo ezimweni ukuthi ziyaba nemiphumela emihle nemibi. Ezinye zezinqumo yizona eziba yimbangela yokungazwani emndenini. Ngokwesibonelo, izinqumo ezifana nokuqala ubudlelwano obusha imvamisa kazemukeleki kahle emindenini eminingi, ikakhulukazi ezinganeni zomfelokazi. Kugcina umfelokazi engasazwani nanezingane zakhe uqobo, ikakhulukazi uma kunefa alibhekile elashiywa ngumyeni. Ngakolunye uhlangathi, ukuqoma kumfelokazi kuletha injabulo kuyena njengoba esuke esenomzwangedwa uma eseshonelwe ngumyeni.

Ziyalubanga futhi ufa emndenini izinqumo eziphathelene namasiko okungcwaba umyeni womfelokazi, ukuzila komfelokazi ezilela umyeni wakhe nokungenwa komfelokazi ngumfowabomyeni noma isihlobo segazi somyeni wakhe. Kule mibhalo bekude kuvela ukuthi umfelokazi kuba nzima ukuba azithathele izinqumo ezizimele, okungezukungxambukela kuzo umndeni, ikakhulukazi abasemzini. Empeleni, imvamisa kule mibhalo bekunquma umndeni

kuqala, ngaphambi kokuzwa uvo noma isinqumo esizothathwa ngumfelokazi. Imibhalo ecashuniwe ikuvezile ukuthi imvamisa isinqumo somfelokazi siba ngujuqu mayelana nokuthi uzongcwatshwa kanjani umyeni, uzomzilela yini umfelokazi nokuthi uzovuma yini ukungenwa. Lapho umfelokazi ekuvuma okunqunywe ngumndeni, isinqumo sakhe besiletha ukuthula, ukubambisana nokuzwana emndenini. Isinqumo somfelokazi esingqubuzana nezinqumo zomndeni besiholela ekubhekaneni ngeziqu zamehlo phakathi komfelokazi nomndeni. Kweminye imibhalo ecashuniwe bekuze kulamule izinkantolo ngenxa yokungamukelwa kwezinqumo zomfelokazi.



## **ISAPHLUKO SESISHAGALOMBILI**

### **ISIPHETHO SOCWANINGO**

#### **8.1 Isingeniso**

Lesi yisahluko sokugcina socwaningo esizoqoqa senze izincomo bese siphetha ucwaningo lonke. Umcwani uzoqala ngokusonga okwenziwe esahlukweni ngasinye salolu cwaningo. Kuzohlaziywa lokho okutholakale kulolu cwaningo. Lokho kuzokwenziwa ngokuphendula imibuzo nezinhloso zocwaningo. Yikhona okungumgogodla wocwaningo. Kuzobhekwa neqhaza elizobanjwa yilolu cwaningo. Ekugcineni kuzobe sekwenziwa iziphakamiso zocwaningo olungenziwa ngabanye abacwani ngomuso.

#### **8.2 Ukubuyekwezwa kwezahluke zocwaningo**

Isihloko socwaningo sithi “Ukuvezwa Kwabafelokazi Emibhalweni YesiZulu Ekhethiwe”. Ucwaningo lulonke luhlelwe lwayizahluke eziyisishiyagalombili.

#### **Isahluko sokuqala**

Lesi isahluko siyisethulo socwaningo obelwenziwa. Kulesi sahluko kuvezwe izinhloso zocwaningo nemibuzo eqavile eyisisekelo socwaningo, isidingo socwaningo nezinjulalwazi zocwaningo. Kuvezwe nezindlela zokwenza ucwaningo, umklamo wocwaningo nokuhleleka kwezahluke zocwaningo.

#### **Isahluko sesibili**

Kulesi sahluko bekubuyekwezwa imibhalo yocwaningo oluhlobene nendikimba noma isihloko sobufelokazi. Lwehlukaniswe ngeziganathana lolu cwaningo ukuze kulandeleke kahle ukuhlobana kwalo. Kubhekwe lokho osekucwaniwe kwashicilelwa kwaba ngamabhuku, lokho okwethulelwe iziqu zobudokotela nezemasitazi ngokunjalo nalolo olutholakala kumajenali ocwaningo. Kubhekwe olwenziwe emhlabeni kabanzi, kuleli zwekazi nalolo olwenziwe kuleli. Inhloso bekungukuveza ukuthi umcwani kakuyena owokuqala ukucwaniwa ngabafelokazi. Inhloso enkulu nokho bekungucacisa igebe ocwaniweni olukhona nokuthi umcwani uzovala liphi igebe ngocwaningo lwakhe.

### **Isahluko sesithathu**

Lapha kugxilwe kakhulu ekuchazeni izinjulalwazi eziyisisekelo socwaningo. Kulesi sahluko kuvezwe ngokuphelele ukuthi izinjulalwazi eziqokiwe zixhumana kanjani nocwaningo olwenziwayo nokuthi umcwaningi uzozisebenzisa kanjani ekuhlaziyeni imibhalo yesiZulu ekhethiwe equkethe indikimba yokufelokazi.

### **Isahluko sesine**

Kulesi sahluko bekubhekwa isizinda sabafelokazi. Kubhekwe indlela abafelokazi abaziphilisa ngayo, ubudala babafelokazi nokuthi ngabe bazalwa emindenini enjani. Kube sekubhekwa nesizinda esihlobene nezizathu zokuba ngabafelokazi. Inhloso bekunguveza ukuthi izimo zabafelokazi kazifani, ngakho umcwaningi akakwazi ukuphawula ngabo ababhanqe ngabhande linye. Isizinda kuvelile ukuthi yisona esinquma ukuthi umfelokazi ubhekana kanjani nezinselelo zobufelokazi.

### **Isahluko sesihlanu**

Lesi isahluko esibheke indlela abafelokazi ababhekana ngayo nezinselelo abahlangabezana nazo emveni kokushona kwabayeni babo. Kuvelile kulesi sahluko ukuthi kunokuhlobana okukhulu phakathi kwesizinda somfelokazi nendlela abhekana ngayo nezinselelo zobufelokazi. Ngokwesibonelo, umfelokazi ovela emndenini ohlwempu kuba nzima ukuba athole usizo kubo uma esengumfelokazi, ngakho ugcina esetabalasa eyedwa. Kubo bonke abafelokazi kuvelile ukuthi umzwangedwa udla lubi. Abanye babhekana nale nselelo ngokuthi bangene ebudlelwaneni obusha, kanti abanye bagxila ekukhuliseni izingane zabo ukuze ingqondo ingabi naso isikhathi sokugxila esizungwini esidalwa ngokushona komyeni.

### **Isahluko sesithupha**

Kulesi sahluko bekubhekwa isimomqondo ngobufelokazi. Kulesi sahluko kubhekwe isimomqondo abafelokazi abanaso ngesimo sobufelokazi abakusona. Lapho kubhekwe ukuthi ngabe bazizwa futhi bacabanga kanjani ngobufelokazi emibhalweni. Kubuye kwabhekwa isimomqondo sezingane zabafelokazi emibhalweni. Nakuzona izingane bekubhekwa ukuthi ngabe sithini isimomqondo sazo ngabazali bazo abangabafelokazi. Umndeni womfelokazi, kungaba ngowakubo noma wasemzini, nawo ubhekiwe ukuthi sinjani isimomqondo sawo, ikakhulukazi ekusekeleni umfelokazi ekubhekaneni nezinselelo zobufelokazi. Kubuye kwabhekwa isimomqondo somphakathi nokuthi umphakathi unasiphi isimosomqondo ngobufelokazi ngokuvezwa imibhalo yobuciko besiZulu.

## **Isahluko sesikhombisa**

Lesi sahluko besibheka imiphumela yezinqumo zabafelokazi. Kulesi sahluko bekubhekwa ukuthi ngabe yiziphi izimbangela eziyizisusa zokuthathwa kwezinqumo ngabafelokazi ngokuveza kwemibhalo yobuciko besiZulu. Kubhekwe izinhlobo zemiphumela yezinqumo. Kuvelile ukuthi izinqumo zingaba nemiphumela emihle ngokunjalo nemibi nokuthi zingawuqhekeza noma ziwuhlanganise umndeni lezi zinqumo. Kubuye kwabhekwa nemizwa abafelokazi ababa nayo ngemuva kwemiphumela yezinqumo ngokwemibhalo yobuciko besiZulu. Kube khona abazisolayo ngezinqumo zabo, kwaba khona nabathola ukwaneliseka emveni kokuthatha izinqumo ezithile.

## **Isahluko sesishiyagalombili**

Lesi yisahluko sokugcina socwaningo esiqoqa senze izincomo bese siphetha ucwaningo lonke. Kuhlaziywa lokho okutholakale kulolu cwaningo. Lokho kuzokwenziwa ngokuphendula imibuzo nezinhloso zocwaningo ngoba yikona okungumgogodla wocwaningo nokuzokhomba ukuthi umcwaningi uphumelele yini ukufinyelela kulokho obekumsuse phansi wenza lolu cwaningo. Kuzobhekwa neqhaza elizobanjwa yilolu cwaningo. Ekugcineni kuzobe sekuphakanyiswa nezincomo zocwaningo olungenziwa ngomuso.

### **8.3 Ukuphendulwa kwemibuzo nezinhloso zocwaningo**

Esahlukweni sokuqala kwethulwe izinhloso zocwaningo nemibuzo okuyiyona eyinsika yocwaningo. Bekuyilena imibuzo yocwaningo:

- Abafelokazi bavezwe kanjani emibhalweni yobuciko yesiZulu ekhethiwe?
- Yiziphi izinselelo abafelokazi abahlangabezana nazo emveni kokushona kwabayeni babo futhi babhekana kanjani nezinselelo, kuye ngesizinda sabo?
- Ngabe sithini isimomqondo ngobufelokazi ngokwemibhalo yobuciko besiZulu?

Kule ngxenye kugxilwa kule elandelayo:

#### **8.3.1 Yiziphi izinselelo abafelokazi abahlangabezana nazo emveni kokushona kwabayeni babo ngokwemibhalo?**

Emibhalweni yobuciko besiZulu kuvelile ukuthi abafelokazi bahlangabezana nezinselelo eziningi empilweni yabo. Izinselelo eziningi zivela emveni kokushona kwabayeni babo. Ngokwemibhalo, abafelokazi bazithola bebhakene nenselelo enkulu yomzwangedwa. Umzwangedwa uhlasela iningi labafelokazi ngokwemibhalo. Ngalesi sikhathi abafelokazi

behlangabezana nale nselelo, bazithola bekwenkulu ingcindezi. Ngokwemibhalo iningi labantu okungaba izihlobo, izingane nomphakathi bavela bengayiqondisisi kahle-hle inselelo yomzwangedwa kubafelokazi. Ziningi izinto eziba nemithelela kule nselelo yomzwangedwa okufaka namasiko. Umfelokazi ngokwesiko lesiZulu kufanele aziphathe kahle angabi umuntu oyavuzwa namadoda.

Emibhalweni kuvelile ukuthi imali kuba ngenye yezinselelo futhi abafelokazi abahlangabezana nayo emveni kokushona kwabayeni. Kusobala ukuthi ukushona komyeni kusho ukuncipha kwemali engenayo ekhaya. Abafelokazi emibhalweni bahlangabezana nenselelo yezezimali. Iningi labafelokazi bekungukuthi abayeni babo ababesebenza, uma sebeshonile kuba inkinga ukufeza izidingo zekhaya ngenxa yemali.

Emibhalweni kuvelile ukuthi abafelokazi bahlangabezana nenselelo ekukhuliseni abantwana emveni kokushona kwabayeni. Kuyinto evamisile ukuthola omama abakhulisa izingane zabo ngabodwana. Emibhalweni kuvela ukuthi abafelokazi bona bathwala kanzima ukukhulisa abantwana. Lokhu kuthwala kanzima kuvela ekujwayeleni ukubambisana ezintweni ezithinta abantwana. Umfelokazi ukuthola kanzima ukuthwala wonke umsebenzi wokukhulisa abantwana eyedwa.

Enye inselelo evelile emibhalweni ileyo yokubangwa kwamafa. Ukubangwa kwamafa kuvelile emibhalweni eyahlukene. Abafelokazi emibhalweni yobuciko yesiZulu bahlangabezana nenselelo yokubangwa kwamafa. Okuvelile ngokuthi abafelokazi emibhalweni baba nombango nemindeni yabo ngenxa yefa. Abafelokazi emibhalweni isikhathi esiningi sibathola bebangiswa ifa ngabazali bakamufi. Abazali babona kufanele ukuthi nabo balithole ifa lendodana yabo. Emibhalweni kuvelile ukuthi abanye babazali bafisa nokuthi abafelokazi bangatholi lutho efeni lomyeni wabo. Uma bezama ukulwela ifa labo, bavela emibhalweni bebizwa ngamaqola. Enovelini kaShange (1992) ethi *Ifa Lenkululeko* sithola uDlamini noMaNxumalo befuna ifa likaThemba kuDaisy. AbakwaDlamini bafuna ifa kuDaisy ngenxa yokuthi bakhulisa uThemba kanzima, babeka ithemba labo kuyena ukuthi useyobondla ekugugeni kwabo. Ukuthola kukaDaisy ifa yedwa akwehli kahle kubona, lokho kudala ukuthi kube khona ukungezwani nokwehla kwenyukwa izinkantolo kubangwa ifa. Kubuye kuvele enovelini kaMathaba (2009) ethi *Intando kaMufi* abakwaMnguni nabo belwa impi yefa likaMangena. AbakwaMnguni bafuna ifa lakwaMangena. Bakholelwa ekutheni uMaDube akakwazi ukuthi angaqhwaga ifa lakwaMnguni ebe engowokufika kwaMnguni. Emdlalweni

othi “*Iqhinga*” sithola uMaMthiyane exosha uTholakele emzini wakhe emuphuca namabhizinisi kaSipho onke.

Umbango wefa awugcini uvela phakathi kwabazali nabafelokazi. Emibhalweni kuyavela ukuthi abafelokazi babuye babe nombango nanezingane abazizalayo uqobo. Izingane emibhalweni nazo ziyalibanga ifa nomfelokazi. Emibhalweni kuvelile ukuthi ziba nakho ukungabathembi abafelokazi ekuphatheni ifa loyise. Izingane zifisa ngathi linganganyelwa yizona uqobo kunomfelokazi. Lokhu kuvelile enovelini kaShabangu (1987) ethi *Isithunzi Sikamufi* lapho uZuzumuzi etshele uMaMkhize ukuthi uma eqeda ifa lakhe uzongenela elikaMaMkhize ifa leli. Kubuye kwavela nasenovelini kaMngadi (2006) lapho amadodana kaMaShezi efuna ifa likayise kuMaShezi ngoba yena esekhethe ukuthi athandane noDustin. Amadodana kaMaShezi abona sengathi uMaShezi uzosaphasa ifa likayise nesoka lakhe. Emdlalweni kaMolefe othi *Ingwijikhowe* sithola uQiniso efuna ifa likayise kuMaDube ukuze libuyele ngakuyena.

Ngale komzwangedwa, imali, ukukhulisa abantwana nombango wefa, kuvelile ukuthi abafelokazi bahlangabezane nenselelo yesiko. Isiko lichaziwe ocwaningweni ukuthi indlela isizwe esiphila ngayo. Isiko linakho ukuthi lishintshe ngenxa yesikhathi. Isiko lokuqala elivelile ilelo lokuzila. Abafelokazi emibhalweni bavele behlangabezana nesiko lokuzila. Abanye abafelokazi emibhalweni ukuzila bazikhethela bona ngenxa yokukhombisa inhlonipho nothando lwabayeni babo abangasekho emhlabeni. Nanxa bekhetha ukuthi balandele isiko lokuzila, kuvela behlangabezana nezinsalelo. Insalelo evelile mayelana nesiko lokuzila kubafelokazi ileyo yendlela okufanele baziphathe ngayo. Abafelokazi emibhalweni bahlangabezana nenselelo yokuthi emphakathini abavunyelwe ukuthi bahambe nabantu besilisa uma bezilile. Imiphakathi ibabuka ngamanye amehlo uma bengena ebudlelwani obusha. Lokhu sikuthola enovelini kaShabangu (1987) ethi *Isithunzi SikaMufi* lapho umphakathi umbabaza ukuthi uhamba noS’gwili ebe ezilile. Kubuye kuvele enovelini kaMngadi (2006) ethi *Ifa Ngukufa* umphakathi ukhuza umhlolo kaMaShezi wokubonakala nendoda yejazi elimnyama ezilile. Ngale kokuzikhethela ukuthanda umuntu emveni kokushonelwa, emibhalweni kuvela abafelokazi bephoqeletwa ukuthi bazile. Enovelini kaShange (1992) ethi *Ifa Lenkululeko* sithola uDaisy ephoqeletwa ngabakwaDlamini ukuthi azile. Ukuphoqeletwa kukaDaisy ukuthi azile kwenza ukuthi umfelokazi alahlekelwe yilungelo lakhe lokuzikhethela ukuthi ufuna ukugqokani emzimbeni wakhe. Enovelini kaMathaba ethi *Intando Kamufi* sithola uMaDube ephoqeletwa ngabakwaMnguni ukuthi ayohlala emakhandleni. Okunye okuvelayo mayelana nesiko lokuzila emibhalweni ilokho

kokucwaswa kwabafelokazi ngendlela abagqoke ngayo. Enovelini kaZulu ethi *Umshado* sithola uTholi ecwaswa emphakathini ngendlela agqoke ngayo. Nomuntu ongamazi sithola emchaza ngogqoke ezimnyama izingubo. Okusho ukuthi abantu akufanele ukuthi basondele kuyena uTholi.

Kukhona ezinye izinselelo ezivelile emibhalweni yesiZulu njengokusolwa kwabafelokazi ekubulaleni abayeni babo. Emibhalweni sithola abafelokazi besolwa ngokuthi banesandla ekubulaleni abayeni babo. Abafelokazi basolwa ngokuthi amadoda bawabulala nje yingoba befuna ukuthola imali. Kuyavela emdlalweni othi “Iqhinga” lapho uMaMthiyane esola uTholakele ukuthi wabulala indodana yakhe. Endabeni emfishane ethi “Isivikelo” uSifiso usola uNokulunga ngokubulala uSishi efuna izimali. Okuvelile emibhalweni ngokuthi invamisa uma ukufa kungaqondakalanga, abafelokazi emibhalweni kuba yibona abasolwa ngokubulala abayeni. Lokho okugcina sekudala ingcindezi kubafelokazi.

Abafelokazi emibhalweni babhekana nenselelo yokusolwa ukufuna amadoda abantu emphakathini. Ukushonelwa ngumyeni kubenza abantu bababone bengabantu ababuthaka ngokwemizwa, okulula ukuthi bathande abantu besilisa. Lokhu kuvela endabeni emfishane ethi “Uyongingena ngifile” lapho uMaDube ebonakala ehamba noMabaso emveni kokuthi emcele ukuthi azomsiza ngokumvelele emzini wakhe.

Kubuye kuvele ukuthi abafelokazi emibhalweni bancinshwa amalungelo okuzezenzela abakuthandayo. Enovelini kaShabangu (1987) ethi *Isithunzi Sikamufi* uMaMkhize bayamphikisa uma ethi ufuna ukwenza isiphihli setshe lomyeni wakhe. Enovelini kaShange (1992) ethi *Ifa Lenkuleko* abakwaDlamini bagxeka isenzo sikaDaisy sokuthenga imoto ngefa likaThemba. Enovelini kaMathaba (2012) ethi *Intando Kamufi* sithola uMaDube engavunyelwa ukuthi agcine isithembiso somyeni wakhe sokuthi alothiswe.

### **8.3.2 Sithini isimomqondo ngobufelokazi ngokwemibhalo yobuciko yesiZulu?**

Emibhalweni kuvela ukuthi kunezimomqondo ezahlukene mayelana nobufelokazi. Emibhalweni kuvele isimomqondo sabafelokazi lapho bebona ukuba ngumfelokazi njengesimo esinzima abanye abantu abangakwazi ukuthi basiqonde. Abafelokazi baveze ukuthi uma sewungumfelokazi ubhekana nenkinga yemizwa. Uma sekushone abayeni babo bathwala kanzima nokuzama ukulwa nenselelo yemizwa. Abafelokazi emibhalweni baveze ukuthi ukuba ngumfelokazi kunzima ngoba kusuke sekufanele ubhekane nakho konke okuthinta ikhaya, ikakhulukazi ukukhulisa abantwana.

Emibhalweni kuvele isimomqondo ngokwesiko. Isiko liveze izimomqondo ezahlukenene ngobufelokazi. Embhalweni kuvelile ukuthi isiko liveza ukuthi abafelokazi uma sebeshonelwe ngabayeni babo kufanele bazile, bazilele abayeni babo abangasekho. Lokho umfelokazi ukwenza ngokuthi ngaphambi kokuthi umyeni wakhe afihlwe aqale ahlale emakhandleleni alindele abazokhala. Lokhu sikuthola enovelini kaMathaba ethi *Intando Kamufi* lapho uMnguni etshela uMaDube ukuthi kufanele ukuba ngabe usekhaya elikhulu uhleli emakhandleleni kunokuthi ahlale edolobheni. Okunye okuvelayo ngesimomqondo sobufelokazi ngesiko ukuthi uma umfelokazi eshonelwe kufanele afake izingubo ezimnyama ukuze akhombise ukuthi ushonelwe ngumyeni. Lokhu kuvela enovelini kaShange (1992) ethi *Ifa Lenkululeko* lapho uDlamini etshela uDaisy ukuthi ukuzila kulisiko labantu abansundu, naye kufanele alilande.

Okunye okuvelayo ngesimomqondo ngesiko ngokuziphatha kwabafelokazi. Isiko emibhalweni liveza ukuthi abafelokazi kufanele bazihloniphe uma beshonelwe futhi kufanele bazotho. Kuyavela lokhu enovelini kaMathaba (2009) ethi *Intando Kamufi* lapho udadewabo kaMaDube ezama ukukhuza uMaDube ukuthi akangaphakamisi izwi njengoba eshonelwe, kungenjalo uzokwedlula. Okunye okuvelile ngesimomqondo ngokwesiko mayelana nokuziphatha kwabafelokazi ukuthi akufanele babe luvanzi. Lokhu kuvela enovelini kaShange (1992) ethi *Ifa Lenkululeko* lapha unina kaDaisy ekhuza uDaisy ngokwehla enyuka ekubeni engumfelokazi.

Ngale kwesiko lokuzila, kuvela isiko lokungenwa kwabafelokazi. Leli siko liveza isimomqondo esithi umfelokazi uvumelekile ukuthi angaba nomuntu wesilisa angathandana naye uma kungumuntu womndeni. Lokhu kuvela enovelini kaShabangu (1987) ethi *Isithunzi Sikamufi* lapho sithola uBheseni efuna ukuthola ifa likaMaMkhize. UBheseni uyakhumbula ukuthi isiko liyamvumela ukuthi angakwazi ukuthi angene umka mfowabo. Enovelini ethi *Ifa Ngukufa* sithola uDustin etshela abakwaNdlovu ukuthi uMaqhude kwakufanele angene umkamfowabo ukuze akwazi ukugada ifa lakwaNdlovu. Endabeni emfishane ethi “Uyongingena Ngufile” kuvela uDabula etshela uMaDube ukuthi kufanele angenwe nguyena kuphela. Enovelini kaZulu ethi *Umshado* kuyavela uTholi ephoqwa ukuba angenwe nguBhatomu.

#### **8.4 Iqhaza elizobanjwa yilolu cwaningo**

Umcwaningi uthemba ukuthi likhona iqhaza elizobanjwa ucwaningo lwalolu hlobo ekucubunguleni imibhalo nasekufundiseni nje abantu jikelele. Lolu cwaningo belubheka ukuvezwa kwabafelokazi emibhalweni yesiZulu.

Iqhaza elikhulu elizobanjwa yilolu cwaningo obelwenziwa ngukufundisa kabanzi ngempilo yomfelokazi yize bekucashunwa izibonelo ezisemibhalweni yobuciko besiZulu. Iningi lezinto noma lezigameko ebezitholakala emibhalweni yizinto ezenzakalayo empilweni yangempela. Abafelokazi batholakala emiphakathini eyahlukene. Lolu cwaningo luzofundisa ngezinsalelo abafelokazi abahlangabezana nazo empilweni yabo. Lolu cwaningo luzosiza ekutheni abantu bathole indlela abangaphilisana ngayo nabafelokazi emiphakathini yabo.

Elinye iqhaza ilelo lokufundisa ukuthi kuningi esingakuthola emibhalweni okungulwazi olungasiza ukuqonda izimo zempilo. Ababhali bemibhalo basilethela isithombe sempilo ephilwa ngabantu emhlabeni wangempela. Okwenzeka kubalingiswa abangabafelokazi emibhalweni ebicutshungulwa kungase kube yizibonelo kubafundi, baziqonde kangcono izinsalelo ezibhekana nabafelokazi.

Umcwaningi ubephawulile ngasekuqaleni ukuthi nanxa iminingi kangaka imibhalo enendikimba yobufelokazi, luyagqoza kakhulu ucwaningo ngabafelokazi nokubufelokazi. Lolu cwaningo lungumnikelo ekwandiseni ucwaningo ngale ndikimba noma izindikimba ezihlobene nayo. Umcwaningi usebenzise imibhalo eminingi, engaqukethe abalingiswa abangabafelokazi kuphela noma izigameko eziphathelene nobufelokazi. Iningi lemibhalo ebicutshungulwa noma okucashunwe kuyo izibonelo kalikaze lihlaziywe ngokuphelele, kwenziwe ucwaningo olugxile ngqo kuyona olubheka amanye amaphuzu avela kule mibhalo. Umcwaningo wethemba ukuthi lolu cwaningo luzobamba iqhaza ekuvuseni isasasa ngale mibhalo, kube khona nabanye abafisa ukuyifakela izibuko, benze ucwaningo ngayo.

## **8.5 Iziphakamiso zocwaningo lwangomuso**

Lolu cwaningo belugxile kakhulu ekubhekweni kwabafelokazi emibhalweni yesiZulu okungamanoveli, izindaba ezimfishane nemidlalo. Obekugxilwe kukhona yindlela abavezwe ngayo emibhalweni. Ngamanye amazwi bekubhekwa ukuthi ithini imibono yababhali ngabafelokazi ngokunjalo nobufelokazi. Umcwaningi ukholwa ngukuthi imibhalo iveza isithombe salokho okwenzeka ngempela emiphakathini nanxa ababhali besuke bezisusele ekhanda izigameko nabalingiswa. Ngakho okuvezwe emibhalweni kuyizibonelo ezimelela amaqiniso enzeka ngempela noma ngokoqobo, ngokunjalo nalokho okungase kwenzeke. Konke okusemibhalweni ebihlaziywa bekukholakala.



Ngaphambi kokwenza iziphakamiso zocwaningo oluzayo, kungaba okukhulu ukubhimba lokhu ukungaqali ngokuphakamisa ukubonga ababhali bemibhalo yesiZulu asebeshicilele imibhalo yabo mayelana nendikimba yobufelokazi. Umsebenzi wabo siwushayela elikhulu ihlombe singabacwaningi bemibhalo yesiZulu. Ukubhala ngendikimba yobufelokazi enganakiwe kangako kwenza ukuba zisabalale izindikimba, kugwemeke nokushudula ezindikimbeni ezivame ukuphindwaphindwa emibhalweni yesiZulu.

Kungakuhle nokho uma kungandiswa imibhalo edingida indikimba yobufelokazi esiZulwini. Lena yindikimba edinga ukuba kubhalwe ngayo njengoba kwenziwa ngezinye izindikimba ezithinta izimo zokuhlalisana emiphakathini. Abafelokazi bangabantu, nabo bayingxenye yomphakathi futhi ziningi izinto ababhekana nazo empilweni yabo, ikakhulukazi okuyizinsalelo abantu abadinga ukuthi bavulwe amehlo ngakho. Hleze ezinye zezinsalelo abafelokazi ababhekana nazo ezidalwa ngabantu emiphakathini zingancipha. Imbhalo iyona esithembele kuyona ukuthi isidlulisele imiyalezo emiphakathini njengoba ithula amaqiniso empilo njengoba enjalo.

Okunye esikuphakamisayo kulolu cwaningo ngukuthi kusengaphuma ucwaningo oluningi mayelana nendikimba yobufelokazi. Umcwaningi onesifiso sokubheka indikimba yobufelokazi angacwaninga ngendlela abantu abasiza ngayo abafelokazi ukubhekana nezinsalelo zabo. Kulolu cwaningo kubhekwe izindlela abafelokazi ababhekana nezinsalelo empilweni, akufikangwa eqhazeni lomphakathi ekwelekeleleni abafelokazi noma ekugweni ukubandisela ingcindezi engenasidingo.

Abacwaningi bangabheka ukuthi ngabe izimo zomqondo zabantu basemiphakathini zibathinta kanjani abafelokazi. Kulolu cwaningo kuvelile ukuthi izimomqondo zomphakathi ngobufelokazi zinhlobonhlobo, kuye ngezizinda zomphakathi. Lusadingeka ucwaningo olungagxila ngqo kulokhu, lubheke nakweminye imibhalo eqhamuke emveni kwalena ebisetshenziswa kulolu cwaningo.

Lolu cwaningo luvezile izindlela namasu okubhekana nezinsalelo zobufelokazi. Kakubanga lula ukugeqa amagula ngaleli phuzu kulolu cwaningo. Ngokwesibonelo nje, kalufikanga ucwaningo ephuzwini lenkolo nomthelela wayo ekunciphiseni nasekwandiseni ingcindezi kumfelokazi ngokunjalo nasekumelekeleleni ngamasu okubhekana nensalelo yobufelokazi. Lungaba luhle ucwaningo olungagxila emtheleleni wenkolo ezinsalelweni zobufelokazi.

Lolu cwaningo lusebenzise izibonelo zemibhalo yababhali abahlukahlukene. Kuvelile ukuthi bakhona ababhali abanemibhalo enezibonelo eziningana zobufelokazi. Lungase lwenziwe

ngomuso ucwaningo oluzogxila kumbhali oyedwa nje kuphela, kubhekwe ukuthi yena indikimba yobufelokazi uyiveza kanjani emibhalweni yakhe.

Lolu cwaningo lusebenzise izibonelo ezitholakala kumanoveli, izindaba ezimfushane nemidlalo. Ikhona neminye iminxa enjengama-eseyi, izinkondlo nobuciko bomlomo okuvela kuyona abalingiswa abangabafelokazi ngokunjalo nendikimba yobufelokazi kule minxa. Ngakho lusengenziwa ucwaningo olubheka lokhu kule minxa ebingeyona ingxenye yalolu cwaningo.

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